śrī-madhusūdana-sarasvatī-praṇītaṁ

śrī-bhagavad-bhakti-rasāyaṇam

tad-viracitā prathamollāsasya ṭīkā-matallikā ca |

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Text used : (ed.) Janardan Shastri Pandeya. Vidyabhavan prācya-vidyā-grantha-mālā 91. Varanasi : Chowkhamba Vidyabhavan, 1998 (3rd edition).

prathama ullāsaḥ

nava-rasa-militaṁ vā kevalaṁ vā pum-arthaṁ
paramam iha mukunde bhakti-yogaṁ vadanti |
nirupama-sukha-saṁvid-rūpam aspṛṣṭa-duḥkhaṁ
tam aham akhila-tuṣṭyai śāstra-dṛṣṭyā vyanajmi ||1||

ṭīkā:

pada-nakha-niviṣṭa-mūrtibhir ekādaśatām ivāvahann iṣṭām |
yaṁ samupāste giriśas taṁ vande nanda-mandire kaṁcit ||

granthārambhe sambhāvita-vighna-nivāraṇa-buddhyā bhagavad-anudhyāna-rūpa-maṅgalm aṅgīkurvann ādau prekṣā-pūrvakāri-pravṛtty-aṅgatayābhidheya-prayojana-sambandhān ācaṣṭe śiṣṭāgraṇī-grantha-kāro nava-raseti |

karma-yogo'ṣṭāṅga-yogo jñāna-yogo bhakti-yoga iti catvāraḥ pumarthatvena prasiddhā yogāḥ—

yogās trayo mayā proktā nṝṇāṁ śreyo-vidhitsayā |
jñānaṁ karma ca bhaktiś ca nopāyo'nyo'sti kutracit || (11.20.6)

iti bhagavad-vacanenāṣṭāṅga-yogo'pi jñāna-yogāntargato draṣṭavyaḥ |

mana ekatra saṁyuñjyāj jita-śvāso jitāsanaḥ |
vairāgyābhyāsa-yogena dhriyamāṇam atandritaḥ || (11.9.11)

ity api tasyāpi vyutpādanāt | tatra—garbhādhāna-puṁsavana-sīmantonnayana-jātakarma-nāma-karaṇānna-prāśana-caulopanayanāni, catvāri veda-vratāni, snānaṁ sahadharma-cāriṇī-saṁyogaḥ, pañca-mahā-yajñānām anuṣṭhānam aṣṭakāpārvaṇa-śrāddha-śrāvaṇyāgrahāyaṇī caitry-āśva-yujī ceti sapta-pāka-yajña-saṁsthā, agnyādheyam agnihotra-darśa-paurṇamāsāv āgrayaṇaṁ cāturmāsyāni nirūḍha-paśu-bandhaḥ sautrāmaṇī ceti sapta havir-yajñasthāḥ,

agniṣṭomo'tyagniṣṭome ukthyaḥ ṣoḍaśī vājapeyo'tirātrāptor yāma iti sapta soma-yajña-saṁsthāś ca ity ādi-śāstra-vihito varṇāśrama-dharma-rūpaḥ karma-yogo'ntaḥ-karaṇa-śuddhi-sādhanatvena tāvat-paryantam anuṣṭheyaḥ—

> tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
> mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || (11.20.9)

iti bhagavad-vacanāt |

antaḥ-karaṇa-śuddhi-sādhanatvaṁ ca—tasya dharmeṇa pāpam apanudati tasmād dharmaṁ paramaṁ vadanti, yena kena yajñenāpi vā darvi-homenānupahata-manā eva bhavati ity ādi śruti-siddham |

tataś cādrutacittasyanirveda-pūrvakaṁ tattva-jñānam | druta-cittasya tu bhagavat-kathā-śravaṇādi-bhāgavata-dharma-śraddhā-pūrvikā bhaktir ity avadhitvena dvayam apy upāttam | tato'ntaḥ-karaṇa-śuddhyāṣṭāṅga-yogam anuṣṭhāya taila-dhārāvad avicchinna-bhagavad-ekākāra-pratyaya-paramparātmakaikāgratā-yogyaṁ manaḥ sampādayet |

> yad-ārambheṣu nirviṇṇo viraktaḥ saṁyatendriyaḥ |
> abhyāsenātmanā yogī dhārayed acalaṁ manaḥ ||
> dhāryamāṇaṁ mano yarhi bhrāmyad āśv anavasthitam |
> atandrito'nurodhena mārgeṇātma-vaśaṁ nayet || (11.20.18-19)

ity ādi-bhagavad-vacanāt |

tasmiṁś ca sati amānitvam adambhitvaṁ ity ārabhya etaj jñānam iti proktam [gītā 13.7-11] ity antena granthena śrīmad-bhagavad-gītopaniṣad-upadiṣṭo jñāna-yogaḥ pratiṣṭhito bhavati dehendriyādy-anāsaṅgātmakaḥ | asya ca jñāna-yogasya bhakti-yogo'vadhiḥ |

> sāṅkhyena sarva-bhāvānāṁ pratilomānulomataḥ |
> bhavāpyayāv anudhyāyen mano yāvat prasīdati ||
> nirviṇṇasya viraktasya puruṣasyokta-vedinaḥ |
> manas tyajati daurātmyaṁ cintitasyānucintayā ||
> yamādibhir yoga-pathair ānvīkṣikyā ca vidyayā |
> mamārcopāsanābhir vā nānyair yogyaṁ smaren manaḥ || (11.20.22-24)

ity ādi-bhagavad-vacanāt |

> proktena bhakti-yogena bhajato māsakṛn muneḥ |
> kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite || (11.20.29)

ity ādi-bhagavad-vacanānusāriṇyā sādhana-bhakti-niṣṭhayā nikhilam api viṣaya-niṣṭha-premāṇaṁ bhagavaty eva pratiṣṭhāpayataḥ sakala-viṣaya-vimukha-manaso mahābhāgasya kasyacid bhagavad-guṇa-garima-granthana-rūpa-grantha-śravaṇa-janita-druti-rūpāyāṁ manovṛttau sarva-sādhana-phala-bhūtāyāṁ gṛhīta-bhagavad-ākārāyāṁ vibhāvānubhāva-

vyabhicāri-saṁyogena rasa-rūpatayābhivyakto bhagavad-ākāratā-rūpo raty-ākhya-sthāyi-bhāvaḥ paramānanda-sākṣātkārātmakaḥ prādurbhavati | sa eva bhakti-yoga iti taṁ paramaṁ niratiśayaṁ puruṣārthaṁ vadanti rasajñāḥ |

> tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ |
> na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha ||
> yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |
> yogena dāma-dharmeṇa śreyobhir itarair api ||
> sarvaṁ mad-bhakti-yogena mad-bhakto labhate'ñjasā |
> svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati ||
> na kiñcit sādhavo dhīrā bhaktā hy ekāntino mama |
> vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam ||
> nairapekṣyaṁ paraṁ prāhur niḥśreyasam analpakam |
> tasmān nirāśiṣo bhaktir nirapekṣasya me bhavet ||
> na mayy ekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ |
> sādhūnāṁ sama-cittānāṁ buddheḥ param upeyuṣām || (11.20.31-36)

ity ādi-vacanāni, tad-anubhavitāraś ca |

duḥkhāsambhinna-sukhaṁ hi paramaḥ puruṣārtha iti sarva-tantra-siddhāntaḥ dharmārtha-kāma-mokṣāś catvāraḥ puruṣārthā iti prasiddhis tu lāṅgalaṁ mama jīvanam itivat sādhane phalatva-vacanād aupacārikī | ato na sukham eva puruṣārtha iti pakṣa-hāniḥ |

sukhaṁ duḥkhābhāvaś ca dvau puruṣārthāv iti tārkikāḥ | tan na, lāghavena sukha-mātrasyaiva puruṣārthatva-kalpanāt | icchā-janakatve hi jñānasya sukha-viṣayakatvam evāvacchedakam | na tu sukha-duḥkhābhāvānyatara-viṣayakatvaṁ gauravāt | duḥkhābhāvasya tu sukha-paricāyakatvenaivopayogaḥ |

yat tu nyāya-nibandhana-kāraiḥ śaṅkitam—duḥkhābhāvasya sukhārthatvenaivopayoge'bhihite sukhasyāpi duḥkhābhāvārthatvenopayogo vaktuṁ śakyate, vyāpya-vyāpaka-bhāvasyaiva vinigamakatvāt | yadā sukhaṁ tadā duḥkhābhāva iti hi vyāptiḥ sarva-sammatā, nirupādhi-sahacāra-darśanāt | ato duḥkhābhāvasya sukha-kāle'vaśyambhāvitvāt, sukha-paricāyakatvam upapadyate, tad-vyāpakatvāt tasya | yadā duḥkhābhāvas tadā sukham iti na tad-vyāptiḥ | suṣupti-pralayādau vyabhicārāt | ato duḥkhābhāvasya sukhāvyāpyatvān na tat-paricāyakatvaṁ sukhasya | vyāpakaṁ hi vyāpya-sthiti-hetutvenānyathā-siddham | sukhaṁ ca na duḥkhābhāva-vyāpakam atas tad eva svatantraḥ puruṣārthaḥ |

duḥkhābhāvasya sukhārthatvenopayoge sarva-sukha-śūnyasya duḥkhābhāvasya mokṣasya puruṣārthatvaṁ na syād iti cet, dīyatāṁ jalāñjalis tasmai | paramānanda-rūpatvena tu tasya puruṣārthatvaṁ vedānta-vido vadanti |

ato bhagavad-bhakti-yogasyāpi duḥkhāsambhinna-sukhatvenaiva parama-puruṣārthatvam ity āha—nirupama-sukha-saṁvid-rūpam aspṛṣṭa-duḥkham iti |

etena bhaktir na puruṣārtho dharmārtha-kāma-mokṣeṣv anantarbhāvād ity ādikaṁ sarvam apāstam | dharmārtha-kāmānāṁ svataḥ puruṣārthatvābhāvāt taj-janya-sukhasyaiva puruṣārthatve gauravādananugamāc ca dharma-janyatvādi-viśeṣaṇaṁ parityajya sukha-mātraṁ puruṣārtha iti sthite samādhi-sukhasyeva bhakti-sukhasyāpi svatantra-puruṣārthatvāt | tasya mokṣa-samīpa-vartitayā mokṣāntarbhūtatve yogaja-dharmajanyā dharmāntar-bhūtatve vā bhakti-sukhasyāpi bhāgavata-dharma-janyatayā dharmātarbhāvasya śraddhā-jaḍān prati vaktuṁ śakyatvāt | bhaktasya saṁsāra-mokṣasyāvaśyakatvān mokṣāntar-gato vā bhakti-yogaḥ | tasmāt puruṣārtha-catuṣṭayaāntargatatvena vā svātantryeṇa vā bhakti-yogaḥ puruṣārthaḥ paramānanda-rūpatvād iti nirvivādam |

tasya paramānanda-rūpatām upapādayann avāntara-vibhāgam āha—nava-rasa-militaṁ vā kevalaṁ veti | spaṣṭam etad upariṣṭāt kariṣyate | mukunda iti bhakti-yogasya viṣaya-nirdeśaḥ | sarvāntaryāmī sarveśvara eva bhakti-rasālambana-vibhāva iti vakṣyate | granthādau cedaṁ maṅgalam ācaritam |

> sarvadā sarva-kāryeṣu nāsti teṣām amaṅgalam |
> yeṣāṁ hṛdi-stho bhagavān maṅgalāyatanaṁ hariḥ || iti smṛteḥ |

tam ahaṁ vyanjmi ity abhidheya-sambandha-nirdeśaḥ śāstra-dṛṣṭyety amūlatva-nivāraṇam | akhila-tuṣṭyai iti prayojana-nirdeśaḥ | sādhūnāṁ hi tuṣṭiḥ svābhāvikī | anyeṣām apy etad granthokta-yuktibhir asambhāvanā-viparīta-bhāvanādi-nivṛttyāntaḥ-karaṇa-śuddher hetor ity abhiprāyaḥ |

ke punar bhakti-yogasya pumarthatva-vādāḥ ? śṛṇu tān—

> na hy ato'nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |
> vāsudeve bhagavati bhakti-yogo yato bhavet || (2.2.33)

> dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ |
> notpādayed yadi ratiṁ śrama eva hi kevalam || (1.2.8)

> dāna-vrāta-tapo-homa- japa-svādhyāya-saṁyamaiḥ |
> śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate || (10.47.24)

> bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā |
> tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || (2.2.34)

> etāvān eva loke'smin puṁsāṁ niḥśreyasodayaḥ |
> tīvreṇa bhakti-yogena mano mayy arpitaṁ sthiram || (3.25.44)

> yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
> dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
> sā brahmaṇi sva-mahimany api nātha mā bhūt
> kiṁ tv antakāsi-lulitāt patatāṁ vimānāt || (4.9.10) ity ādayaḥ |

atra hi sarva-sukṛta-sādhyatvena tātparya-viṣayatvena cārthān niḥśreyasa-nirvṛti-śabdābhyāṁ ca sākṣād eva puruṣārthatvaṁ darśitam | śrīmad-bhagavad-gītāsu ca—

> yoginām api sarveṣāṁ mad-gatenāntarātmanā |
> śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ || (gītā 6.47) ity ādinā |

nanu bhakti-yogasya sādhanatvam api bodhayanty anye vādāḥ—

> vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
> janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam || (1.2.7)

> akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
> tīvreṇa bhakti-yogena yajeta puruṣaṁ param || (2.3.10)

> kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ |
> aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ || (6.1.15)

śrīmad-bhagavad-gītāsu ca—

> bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
> tato māṁ tattvato jñātvā viśate tad-anantaram || (11.55) ity ādayaḥ |

atrānya-sādhanatvena sākṣād apuruṣārthatvaṁ spaṣṭam evoktam |

atrocyate—phala-sādhana-bhedena bhakti-dvaividhyopapatter adoṣaḥ | tathā hi—bhajanam antaḥ-karaṇasya bhagavad-ākāratā-rūpaṁ bhaktir iti bhāva-vyutpattyā bhakti-śabdena phalam abhidhīyate | tasya ca niratiśaya-pumarthatvāt pūrvokta-vādānāṁ prāmāṇyam avyāhatam | tathā—bhajyate sevyate bhagavad-ākāram antaḥkaraṇaṁ kriyate'nayeti karaṇa-vyutpattyā bhakti-śabdena śravaṇa-kīrtanādi-sādhanam abhidhīyate, tasya puruṣārthatvābhāvāt sādhanatva-vādānām api prāmāṇyam aviruddham | yathā—vijñaptir vijñānam iti bhāva-vyutpattyā vijñānam ānandaṁ brahma [bṛ.ā.u. 3.9.2] ity atra vijñāna-śabdo brahmaṇi vartate | vijñāyate'neneti karaṇa-vyutpattyā vijñānaṁ yajñaṁ tanute [tai.u. 2.5.1] ity ādāv antaḥkaraṇe vartate tadvat | etac ca spaṣṭīkṛtaṁ prabuddhena—

> smarantaḥ smārayantaś ca mitho'ghaugha-haraṁ harim |
> bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum || (11.3.31) iti |

atra karaṇa-vyutpattyā prathama-bhakti-śabdo bhāgavata-dharmeṣu prayuktaḥ, dvitīyas tu bhāva-vyutpattyā phale |

> iti bhāgavatān dharmān śikṣan bhaktyā tad-utthayā |
> nārāyaṇa-paro māyām añjas tarati dustarām || (11.3.33)

ity upasaṁhāre prathama-bhakti-pada-sthāne bhāgavata-dharma-śabda-prayogāt | na cayathādhyayanasyākṣare-grahaṇātmakasyāpy akṣara-grahaṇam eva phalam | gurv-adhīnatva-tad-anadhīnatvābhyāṁ viśeṣāt | evam atrāpi bhāgavata-dharma-rūpā bhaktir eva gurv-

adhīnatvena sādhanam | tad-anadhīnatvena ca niṣṭhāṁ prāptā satī saiva phalam iti na sādhana-phala-bhedena bhakti-dvaividhyopapattir iti vācyam |

> kvacid rudanty acyuta-cintayā kvacid
> dhasanti nandanti vadanty alaukikāḥ |
> nṛtyanti gāyanty anuśīlayanty ajaṁ
> bhavanti tūṣṇīṁ param etya nirvṛtāḥ || (11.3.32)

iti madhye kṛta-kṛtyatva-parāmarśāt |

yadā hy adhyayana-phalasyākṣara-grahaṇasyārtha-jñānānuṣṭhānādivad bhāgavata-dharma-janitāyā bhakter api phalāntare sādhanatvam abhaviṣyat, tadā paraṁ puruṣārthaṁ prāpya nirvṛtās tūṣṇīṁ bhavantīti kṛtārthatāṁ nāvakṣyat | api tu, tad-anantaram anuṣṭheyānantaraṁ niradekṣyat, na ca niridśati | tasmāt sādhana-phala-bhedena bhakti-dvaividhyopapatteḥ sādhanatva-vacanānāṁ phalatva-vacanānāṁ ca viṣaya-vibhāgena sarvatrāvirodhaḥ siddhaḥ | aghaṁ dhunvanti kārtsnyena ity ādi tu phala-sādhanayoḥ samānam | phala-rūpāyā api bhakter dṛṣṭa-phalakatāyā vakṣyamāṇatvāt | evaṁ ca—

> idaṁ hi puṁsas tapasaḥ śrutasya vā
> sviṣṭasya sūktasya ca buddhi-dattayoḥ |
> avicyuto'rthaḥ kavibhir nirūpito
> yad-uttamaśloka-guṇānuvarṇanam || (1.5.22)

> nivṛtta-tarṣair upagīyamānād
> bhavauṣadhāc chrotra-mano-'bhirāmāt |
> ka uttamaśloka-guṇānuvādāt
> pumān virajyeta vinā paśughnāt || (10.1.4)

ity ādau sādhana-vacanaṁ phala-paratayā yojanīyam | gobhiḥ śrīṇīta matsaram itivat | tatra hi go-prabhavaiḥ kṣīrair matsaraṁ soma-rasaṁ miśrayed ity arthaḥ sthitaḥ pūrva-tantre | uttara-tantre ca mahataḥ param avyaktam ity atrāvyakta-śabdas tat-prabhava-śarīram ācaṣṭa iti sthita-mānuṣa-mānikādhikaraṇe sūkṣmaṁ tu tad-arthatvāt ity atra | evam atrāpi guṇānuvarṇana-guṇānuvāda-śabdau ca taj-janya-prīti-paratayā yojyau | anyathā para-puruṣārthatvāyogāt |

nanu tarhi nānāntareṇa brahma-vidyaiva bhagavad-bhaktir ity uktam | tathā hi—tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena ity ādi śrutyā sarva-sukṛta-sādhyatvena brahma-vidyā pratipāditā | sarvāpekṣādhikaraṇe ca tathaiva nirṇītā | ihāpi pūrvodāhṛta-vacanaiḥ sarva-sukṛta-sādhyatvena lakṣaṇena bhagavad-bhakter brahma-vidyā-rūpatāyāḥ pratipādanāt tasyāś ca niratiśaya-pumarthatvasya caturlakṣaṇa-mīmāṁsayāpratipatti-vipratipatti-nivāraṇena vyavasthāpitatvād vyartho'yaṁ vicārārambha iti cet ?

na, svarūpa-sādhana-phalādhikāri-vailakṣaṇyād bhakti-brahma-vidyayoḥ | dravī-bhāva-pūrvikā hi manaso bhagavad-ākāratā savikalpaka-vṛtti-rūpā bhaktiḥ |

dravī-bhāvānupetādvitīyātma-mātra-gocarā nirvikalpaka-mano-vṛttir brahma-vidyā | bhagavad-guṇa-garima-granthana-rūpa-grantha-śravaṇaṁ bhakti-sādhanam | tat tvam asy ādi vedānta-mahā-vākyaṁ brahma-vidyā-sādhanam | bhagavad-viṣayaka-prema-prakarṣo bhakti-phalam | sarvānartha-mūlājñāna-nivṛttir brahma-vidyā-phalam | prāṇi-mātrasya bhaktāv adhikāraḥ | brahma-vidyāyāṁ tu sādhana-catuṣṭaya[1]-sampannasya paramahaṁsa-parivrājakasya |

yajña-dānādi-sarva-sukṛta-sādhyatvaṁ tu samānaṁ bhakti-brahma-vidyayoḥ svarga-vividiṣayor iva | yathā, svarga-kāmo darśa-pūrṇamāsābhyāṁ yajeta iti sthita eva svarga-sādhanatve svargebhyaḥ kāmebhyo darśa-paurṇamāsau iti vākyena phalāntaratvam api bodhyate | tathā, tam etaṁ vedānuvacanena [bṛ.ā.u. 4.4.22] ity ādinā vividiṣā-sādhanatvam api saṁyoga-pṛthaktva-nyāyena bodhyate, tathā bhakti-brahma-vidyayor api bhaviṣyati | sāmagryaikyaṁ hi kāryaikye na tu kāraṇa-mātraikye, atiprasaṅgāt | evaṁ bhakti-brahma-vidyayor api svarga-vividiṣayor iva phala-sādhana-bhāvābhāvaś ca tulya-sādhana-sādhyatvaṁ ca bhaviṣyati |

nanu, brahma-vidyātiriktatve bhakteḥ svargādivan niratiśaya-puruṣārthatvaṁ na syād iti cen na, svargāder niyata-deśa-kāla-śarīrendriyādi-bhogyatvena sarvatropabhoktum aśakyatvāt kṣayitva-pāratantrya-lakṣaṇa-duḥkha-dvayānubiddhatvena niratiśayatvābhāve'pi bhakti-sukha-dhārāyāḥ sarva-deśa-kāla-śarīrendriyādi-sādhāraṇyena brahmavidyā-phalavad upabhoktuṁ śakyatvāt kṣayitva-pāratantrya-lakṣaṇa-duḥkha-dvayānuvedhābhāvena niratiśayatvopapatteḥ |

tad uktam—

> tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
> bhajann apakvo'tha patet tato yadi |
> yatra kva vābhadram abhūd amuṣya kiṁ
> ko vārtha āpto'bhajatāṁ sva-dharmataḥ ||
>
> tasyaiva hetoḥ prayateta kovido
> na labhyate yad bhramatām upary adhaḥ |
> tal labhyate duḥkhavad anyataḥ sukhaṁ
> kālena sarvatra gabhīra-raṁhasā ||
>
> na vai jano jātu kathañcanāvrajen
> mukunda-sevy anyavad aṅga saṁsṛtim |
> smaran mukundāṅghry-upagūhanaṁ punar
> vihātum icchen na rasa-graho janaḥ || (1.5.17-19)
>
> sakṛn manaḥ kṛṣṇa-padāravindayor
> niveśitaṁ tad-guṇa-rāgi yair iha |

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1 nityānitya-vivekaḥ ihāmutrārtha-phala-bhoga-virāgaḥ śamo mokṣaś ceti sādhana-catuṣṭayaṁ vedāntibhiḥ kathyate |

na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ || (6.1.19) ity ādi |

ata evāpattāv api duḥkhāsaṁsparśitva-pratipādanāyāspṛṣṭa-duḥkham iti viśeṣaṇam upāttam | ata eva ca na pariṇati-virasena svargādinā sāmyam | etena laukika-rasa-vailakṣaṇyam api vyākhyātam | tasyāpi śāstrāvihitatvena pāpa-kṣayāhetutvenāpattau duḥkha-saṁsparśitatvāt | bhaktes tu dṛṣṭādṛṣṭa-phalatayā mahān viśeṣo vakṣyate |

nanv evaṁ sati bhakti-sukhād vairāgyāsambhavena mumukṣutvāsambhavāt tad-adhikārika-catur-lakṣaṇa-mīmāṁsārambho na syād iti cet, satyam | bhakti-sukhāsaktān prati tasyā anārambhāt | bhajanīya-svarūpa-nirṇayārthaṁ bhaktānām api tad-vicārasyāvaśyakatvāc ca | bhakti-sukhād vairāgyaṁ na syād iti tv iṣṭam eva nāpāditam |

ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ || (1.7.10)

ity ādinā jīvan-muktānām api bhagavad-bhakti-pratipādanāt ||1||

[iti vakṣyamāṇa-sarvārtha-saṅgraha-rūpa-prathama-kārikā-vivaraṇam |]

--o)0(o—

saṁsāra-rogeṇa balīyasā ciraṁ
nipīḍitais tat-praśame'tiśikṣitam |
idaṁ bhavadbhir bahudhā vyayātigaṁ
nipīyatāṁ bhakti-rasāyanaṁ budhāḥ ||2||

tasmād asya granthasya nāmakanathadvārā prayojanam upadiśati—saṁsāreti | spaṣṭam ||2||

--o)0(o--

drutasya bhagavad-dharmād dhārāvāhikatāṁ gatā |
sarveśe manaso vṛttir bhaktir ity abhidhīyate ||3||

bhagavad-bhakte rasa-rūpatayā pumarthatāṁ vaktuṁ prathamaṁ sāmānya-lakṣaṇam ācaṣṭad—drutasyeti | bhagavad-dharmo'tra bhagavad-guṇa-śravaṇam | na tu dharam-buddhyā tad-anuṣṭhāna-paryantaṁ vivakṣitam | tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet ity atrāpi kenāpy upāyeneti dharma-buddhyā'nuṣṭhitenāyatna-siddhena vā bhagavad-guṇa-śravaṇenety arthaḥ | tena śiśupālādau nāvyāptiḥ bhagavad-guṇa-śravaṇena vakṣyamāṇa-kāma-krodhādyud-dīpana-dvārā dravāvasthāṁ prāptasya cittasya dhārāvāhikī yā sarveśa-viṣayā vṛttiḥ | bhagavad-ākāratety arthaḥ | tad-ākārataiva hi sarvatra vṛtti-śabdārtho'smākaṁ darśane | sā bhaktir ity abhidhīyate śāstra-vidbhiḥ | tathā ca śāstram—

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye |

mano-gatir avicchinnā yathā gaṅgāmbhaso'mbudhau ||
lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam |
ahaituky avyavahitā yā bhaktiḥ puruṣottame || (3.29.11-12)

atrāvicchinneti dhārāvāhikatā darśitā | yathā gaṅgāmbhasa iti dṛṣṭāntena dārṣṭāntike'pi manasi dravāvasthā | mayi sarva-guhāśaye mano-vṛttir iti sarveśākāratā | tenādravāvasthāyāṁ dhārāvāhiky api vṛtti-dravāvasthāyām apy āśu vināśinī sā | dravatva-dhārāvāhikatva-yuktāpy asarveśa-viṣayā na bhaktir ity uktam ||3||

--o)0(o—

citta-dravyaṁ hi jatuvat svabhāvāt kaṭhinātmakam |
tāpakair viṣayair yoge dravatvaṁ pratipadyate ||4||

tad eva spaṣṭayituṁ citta-ceṣṭitam ācaṣṭe—citteti | jatuno hi dahanātmaka-tāpaka-yogam antareṇa kāṭhinya-śāntir na bhavati | saurālokādi-yoge tu śithilī-bhāva-mātraṁ na drutir iti sarva-siddham | evaṁ cittasyāpi vakṣyamāṇa-kāmādi-viṣayātmaka-tāpaka-saṁyoge vinā na dravībhāvo, viṣaya-mātra-sañoge tu śithilībhāva-mātram iti tāpaka-padopādānena sūcitam ||4||

--o)0(o--

kāma-krodha-bhaya-sneha-harṣa-śoka-dayādayaḥ |
tāpakāś citta-jatunas tac-chāntau kaṭhinaṁ tu tat ||5||

tān eva tāpakān āha—kāmeti | eṣāṁ pratyeka-lakṣaṇa-bhedāṁś ca vakṣyati | yad-viṣaye kāmādīnām udrekas tad-viṣaye cittasya dravībhāvaḥ | punar viṣayāntara-sañcārādinā kāmādi-tirobhāve kāṭhinyam evety arthaḥ ||5||

--o)0(o—

drute citte vinikṣipta-svākāro yas tu vastunā |
saṁskāra-vāsanā-bhāva-bhāvanā-śabda-bhāg asau ||6||

dravībhāva-prayojanam āha—druta iti | na tu vinaśyatā jñānena janitas tārikādi-parikalpita ātma-guṇa ity arthaḥ ||6||

--o)0(o--

śithilī-bhāva-mātraṁ tu mano gacchaty atāpakaiḥ |
na tatra vastu viśati vāsanātvena kiṁcana ||7||

nañ īṣad-arthaḥ | atāpakair īṣat tāpakaiḥ saurālokādi-sthānīyair viṣayair yoge sati manaḥ kiñcid avayava-viśaraṇa-mātraṁ prāpnoti | ataḥ śithilībhūte jatunīva tādṛśe manasi na kiñcid vastu vāsanātvena viśati | kintu vāsanā-vailakṣaṇyena tad-ābhāsatvenaiva viśatīty arthaḥ ||7||

--o)0(o--

dravatāyāṁ praviṣṭaṁ sad yat kāṭhinya-daśāṁ gatam |
cetaḥ punar drutau satyām api tan naiva muñcati ||8||

citta-drutau bhavati vāsanā, śithilī-bhāve tu vāsanābhāsa ity atra vinigamakam āha—dravatāyām iti | dravāvasthā-praviṣṭa-hiṅgulādi-raṅgasya jatunaḥ punaḥ kāṭhinyāpanayena kāṣṭhādi-saṁyoge jāyamāne yathā sa eva raṅgaḥ pratibhāsate, śaithilyāvasthā-praviṣṭas tu raṅgo na tathā | evaṁ dravāvasthe cetasi yad vastu-svarūpaṁ praviṣṭaṁ sat kāṭhinya-daśā-paryantaṁ sthitaṁ tat punar dravībhāvāntareṇa viṣayāntare gṛhyamāṇe'pi prakāśamānatvāc cetasā na tyajyate | ataḥ sā vāsanety ucyate śaithilyāvasthā-praviṣṭaṁ tu kāṭhinyāvasthā-paryantaṁ na tiṣṭhati | tiṣṭhad vā viṣayāntara-grahaṇa-samaye cittena tyajyata iti sa vāsanābhāsa ity arthaḥ | ata eva yasyaikadā drute citte bhagavad-ākāratā praviṣṭā, sa sarvadā tad-bhānāt kṛta-kṛtyo bhavatīty uktam—

> sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |
> bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ || (11.2.45) iti |

sarva-bhūta-grahaṇa-samaye'pi dravāvasthā-praviṣṭa-bhagavad-ākāratāyā eva prakāśamānatvāj jatur aṅgavat sarva-bhūteṣu bhagavad-bhānopapattiḥ | sa ca bhāgavatottamaḥ, etādṛśa-saṁskārasyāvināśitvād iti bhāvaḥ | ata eva brahmavid evaitādṛśa ity apāstam | tasya brahmavido dravāvasthāyā anapekṣitatvenottama-madhyama-prākṛta-bhakteṣv agaṇanīyatvāt | atra tu dravāvasthā-paripuṣṭau sarva-bhūteṣu yaḥ paśyed ity avasthāyāṁ bhāgavatottama uktaḥ | īṣad-dravāvasthā-yutān vāsanābhāsena—

> īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca |
> prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ || (11.2.46) ity uktaḥ |

etādṛg-avasthāvato'gre dravāvasthāyā utpatsyamānatvād ity arthaḥ | yasya tu citte na dravāvasthā puṣṭā, nāpīṣad utpannā, kintu svayaṁ tad-arthaṁ bhāgavata-dharmān śraddhayānutiṣṭhati, sa kāṭhinyāvasthā-vināśa-sāmagrī-viśiṣṭaḥ—

> arcāyām eva haraye pūjāṁ yaḥ śraddhayehate |
> na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ || (11.2.47) ity uktaḥ |

prakṛtir ārambhas tasyāṁ vartamānaḥ prākṛtaḥ | sāmprataṁ prārabdha-bhakti-sādhanānuṣṭhāna ity arthaḥ | iyam eva ca dravāvasthā praṇayānurāga-snehādi-śabdair api saṅkīrtyate | yathā—

> visṛjati hṛdayaṁ na yasya sākṣād

dharir avaśābhihito'py aghaugha-nāśaḥ |
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ || (11.2.55)

praṇayo dravāvasthā sa eva raśanā rajjuvad bandhana-sādhanam | tasyāṁ dravāvasthāyāṁ praviṣṭasya punar nirgamanābhāvād ity arthaḥ | dravāvasthā-praviṣṭa-bhagavat-svarūpa-bhānasya trividhatvād uttama-bhāgavato'pi trividhaḥ | tatrādyaṁ prapañca-satyatva-bhāna-sahitam, yathā—

khaṁ vāyum agniṁ salilaṁ mahīṁ ca
jyotīṁṣi sattvāni diśo drumādīn |
sarit-samudrāṁś ca hareḥ śarīraṁ
yat kiṁ ca bhūtaṁ praṇamed ananyaḥ || (11.2.41) ity ādi |

anena prākṛto bhāgavatottamaḥ | dvitīyaṁ prapañca-mithyātva-bhāna-sahitaṁ, yathā—

tasmād idaṁ jagad aśeṣam asat-svarūpaṁ
svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham |
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti || (10.14.22)

anena madhyamo bhāgavatottamaḥ | tṛtīyaṁ prakāra-dvayenāpi prapañca-bhāna-rahitaṁ, yathā—

dhyāyataś caraṇāmbhojaṁ bhāva-nirjita-cetasā |
autkaṇṭhyāśru-kalākṣasya hṛdy āsīn me śanair hariḥ ||
premātibhara-nirbhinna- pulakāṅgo'tinirvṛtaḥ |
ānanda-samplave līno nāpaśyam ubhayaṁ mune || (1.6.17-18)

anenottamo bhāgavatottamaḥ | nirantara-sādhanābhyāsa-paripākeṇottama-bhūmi-lābhaḥ ||8||

--o)0(o--

sthāyi-bhāva-girā'to'sau vastv-ākāro'bhidhīyate |
vyaktaś ca rasatām eti parānandatayā punaḥ ||9||

dravāvasthā-praviṣṭa-viṣayākārasyānapāyitve sthāyi-śabdo'pi tatra mukhya eva na pāribhāṣika ity āha—sthāyīti | vibhāvānubhāva-vyabhicāri-saṁyogenābhivyaktaḥ sthāyi-bhāva eva sabhyābhineyayor bheda-tirodhānena sabhya-gata eva san paramānanda-sākṣātkāra-rūpeṇa rasatām āpnotīti rasa-vidāṁ maryādā | tad uktam ācārya-bharatena—vibhāvānubhāva-vyabhicāri-saṁyogād rasa-niṣpattiḥ iti | ato bhakter api rasatāṁ vaktuṁ sthāyi-bhāvo nirūpyata iti bhāvaḥ ||9||

--o)0(o--

**bhagavān paramānanda-svarūpaḥ svayam eva hi |
mano-gatas tadākāro rasatām eti puṣkalam ||10||**

sthāyibhāvasya rasatvopapattaye paramānanda-rūpatām upapādayati—bhagavān iti | bimbam eva hy upādhi-niṣṭhatvena pratīyamānaṁ pratibimbam ity ucyate | paramānandaś ca bhagavān manasi pratibimbita-sthāyi-bhāvatām āsādya rasatām āsādayatīti bhakti-rasasya paramānanda-rūpatvaṁ nirvivādam | nāpy ālambana-vibhāva-sthāyi-bhāvayor aikyam, bimba-pratibimba-bhāvena bhedasya vyavahāra-siddhatvād īśa-jīvayor iva ||10||

--o)0(o--

**kāntādi-viṣaye'py asti kāraṇaṁ sukha-cid-dhanam |
kāryākāratayā'bhāne'py āvṛtaṁ māyayā svataḥ ||11||**

nanv evaṁ bhagavad-ākārasya paramānanda-rūpasya sthāyi-bhāvatvena bhakti-rasasya paramānanda-rūpatvam astu | kāntādi-viṣayāṇāṁ tu śṛṅgārādi-rasāṇām atathātvāt kathaṁ paramānanda-rūpam ety ata āha—kāntādīti | ānandād dhy eva khalv imāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṁ prayanty abhisaṁviśanti [tai.u. 3.6] ity ādi śrutyā hi paramānanda-rūpaṁ brahma jagad-upādānam iti pratipāditam | janmādy asya yataḥ [ve.sū. 1.1.2] iti nyāyena tathaiva nirṇītam | upādānābhinnaṁ ca sarvaṁ kāryaṁ mṛd-abhinna-ghaṭavat sarvatra dṛṣṭam | sarvaṁ khalv idaṁ brahma, idaṁ sarvaṁ yad ayam ātmā [chā.u. 3.15], sad eva somyedam agra āsīt [chā.u. 6.2] ity ādi cchāndogyādi-śrutibhiś ca tathaiva pradipāditam | tad-ananyatvam ārambhaṇa-śabdādibhya iti nyāyena ca nirṇītam | evaṁ saty akhaṇḍānandādvayākāreṇa tad-abhāne hetū māyā-nimittāv āvaraṇa-vikṣepāv ity āha—kāryeti | akāryasyāpi kāryākāreṇa bhānaṁ vikṣepaḥ | akhaṇḍānandākāreṇa svato'bhānvam āvaraṇam | tad uktam—

> ṛte'rthaṁ yat pratīyeta na pratīyeta cātmani |
> tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ || (2.9.33) iti ||11||

--o)0(o--

**sad-ajñātaṁ ca tad brahma meyaṁ kāntādi-mānataḥ |
māyā-vṛtti-tirobhāve vṛttyā sattvasthayā kṣaṇam ||12||**

kathaṁ tarhi tasya bhānam ity ata āha—sad iti | ajñāta-jñāpakatvenaiva hi sarveṣāṁ mānānāṁ mānatā, anyathā smṛter api mānatāpatteḥ | ajñātaṁ ca sva-prakāśatayā bhāsamāna-caitanyam eva na jaḍam | tasya bhānāprasaktyā tatrāvaraṇa-kṛtyābhāvāt | ataḥ kāntādi-gocara-mānānām ajñāta-jñāpakatvena prāmāṇyāya tat-tad-avicchinna-caitanyam eva viṣayo vācyaḥ, anyathā tad-ayogāt | tathā ca sāttvikyā pramāṇa-janitāparokṣa-vṛttyāvaraṇa-tirobhāve sati tat-tad-viṣayāvacchinnatvena bhāsate | vastutaḥ paramānanda-rūpa-viṣayopādāna-caitanyam | anavacchinna-svarūpābhānāc ca na sadyo-muktiḥ sva-prakāśatva-bhaṅgo vā ||12||

--o)0(o--

atas tad eva bhāvatvaṁ manasi pratipadyate |
kiṁ ca nyūnāṁ ca rasatāṁ yāti jāḍya-vimiśraṇāt ||13||

tataḥ kim ? ata āha—ata iti | viṣayāvacchinna-caitanyam eva dravāvastha-mano-vṛttyārūḍhatayā bhāvatvaṁ prāpya rasatāṁ prāpnotīti na laukika-rasasyāpi paramānanda-rūpatvānupapattiḥ | ata evānavacchinna-cid-ānanda-ghanasya bhagavataḥ sphuraṇād bhakti-rase'tyantādhikyam ānandasya | laukika-rase tu viṣayāvacchinnasyaiva cid-ānandāṁśasyāsphuraṇāt tatrānandasya nyūnataiva | tasmād bhakti-rasa eva laukika-rasānupekṣya sevya ity arthaḥ ||13||

--o)0(o--

iti vedānta-siddhānte sthāyino rasatoditā |
sāṅkhya-siddhāntam āśrityāpy adhunā pratipadyate ||14||

pratipādyata iti | sthāyinā rasatety anuṣaṅgaḥ ||14||

--o)0(o--

tamo-rajaḥ-sattva-guṇā moha-duḥkha-sukhātmakāḥ |
tan-mayī prakṛtir hetuḥ sarvaṁ kāryaṁ ca tan-mayam ||15||

etāvad evopapādayituṁ vyutpādayati—tamo-rajaḥ-sattveti | tathā hi sāṅkhyā evam ācakṣate—sarve bhāvāḥ sukha-duḥkha-mohātmaka-sāmānya-prakṛtikāḥ | sukha-duḥkha-mohātmakatvena pratīyamānatvāt | ye yad-ātmakatvena pratīyante te tad-ātmaka-sāmānya-prakṛtikāḥ | yathā, mṛd-ātmakatayā pratīyamānā mṛt-sāmānya-prakṛtikā ghaṭa-śarāvādayaḥ | anugata-kāraṇātirikta-sāmānyānabhyupagamamān na ghaṭatvādinā vyabhicāraḥ | sukha-duḥkha-mohātmakatvena caite pratīyante | tasmāt tat-sāmānya-prakṛtikā ity anumānena sukha-duḥkhātmaka-prakṛti-siddhiḥ | tatra yat sukhaṁ tat sattvam | yad duḥkhaṁ tad rajo, yo moho viṣādaḥ sa tama iti tasyās triguṇātmakatva-siddhiḥ |

na ca paramāṇubhir brahmaṇā cārthāntaratā, paramāṇu-vāde kārya-kāraṇayor bhedābhyupagamena teṣām atīndriyatvena ca tadātmakatayā kasyāpi kāryasya pratīyamānatvābhāvāt paramāṇuṣu pramāṇābhāvāc ca | sargādya-kālīna-kāryopādānānumānasya lāghava-tarka-sahakāreṇaikopādāna-viṣayakatvāt kṣity-ādi-kartṛ-anumānasyaika-kartṛ-viṣayakatvavat | brahma-vādināṁ kārya-kāraṇayor abhedābhyupagame'pi na jagato brahmātmanā pratīyamānatvaṁ sambhavati, brahmaṇaḥ sārvalaukika-mānāgocaratvābhyupagamāt | sad-rūpeṇa brahmāpi sarva-pramāṇāgocaraḥ | tathā ca sad-ātmanā kāryasya pratīyamānatvam asty eveti cet, kim anenākāṇḍa-tāṇḍavena ? brahmaṇo niḥsāmānya-viśeṣatvena nānā-rūpāsambhava iti sāṅkhya-saṅkhyāvatām abhimānaḥ ||15||

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triguṇātmakam ekaikaṁ vastu try-ākāram īkṣyate |
nija-mānasa-saṅkalpa-bhedena puruṣais tribhiḥ ||16||

nanu bhavatām apy asiddho hetuḥ, sukha-duḥkha-moha-nāmāntarāṇāṁ bāhya-ghaṭādi-tādātmya-sambhavāt | sambhave vā sarvaṁ vastu sarvaṁ pramātāraṁ prati try-ākāratayā prathetety ata āha—triguṇeti | na tāvad āntara-bāhyayos tādātmya-sambhavaḥ | bāhyānām eva manaḥ-pratibimbitatvenāntaratvāt | nāpi sarvān prati tulya-bhāna-prasaṅgaḥ | tat-tad-vāsanā-rūpa-sahakāri-bhedāt ||16||

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kāminyāḥ sukhatā bhartrā sapatnyā duḥkha-rūpatā |
tad-alābhāt tathānyena mohatvam anubhūyate ||17||

etad evodāharati—kāminyā iti | bhartāraṁ prati hi kāminyāḥ sattvāṁśa evodricyate | sapatnīṁ prati tu rajo'ṁśa eva | tāṁ kāmayamānam anyaṁ ca tām avindantaṁ prati tamo'ṁśa eva | ataḥ krameṇa teṣu sukha-duḥkha-viṣādāḥ prārdubhavanty ato vyavasthopapattiḥ | vāsanā-bhedenaikasminn api bhāna-bhedo bhaṭṭācāryair apy uktam—

> parivrāṭ-kāmuka-śunām ekasyāṁ pramadā-tanau |
> kuṇapaḥ kāminī bhakṣyam iti tisro vikalpanāḥ || iti ||17||

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evaṁ sati sukhākāraḥ praviṣṭo mānase yadā |
tadā sa sthāyi-bhāvatvaṁ pratipadya raso bhavet ||18||

phalitam āha—evaṁ satīti | krodhādi-bhāvasyāpi rajas-tamo-miśrita-sattvodreka-nibandhana-citta-druti-phalitatvāt sukhamayatvam ity abhiprāyaḥ | dravībhāvasya sattva-dharmatvāt taṁ vinā ca sthāyibhāvāsambhavāt sattva-guṇasya ca sukhamayatvāt sarveṣāṁ bhāvānāṁ sukhamayatve'pi rajas-tamo'ṁśa-miśraṇāt tāratamyam avagantavyam | ato na sarveṣu raseṣu tulya-sukhānubhavaḥ | upariṣṭāc ca spaṣṭīkariṣyate ||18||

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paramāṇv-eka-rūpaṁ tu cittaṁ na viṣayākṛti |
ity ādi matam anyeṣām aprāmāṇyād upekṣitam ||19||

atrāhus tārkikāḥ—nityaṁ niravayavam aṇu-parimāṇaṁ manaḥ | tasya kathaṁ sāvayava-jatu-dṛṣṭāntena dravībhāva-dvārā viṣayākāra-pariṇāmo vaktuṁ śakyate ? na hi niravayavasya hrāsa-vṛddhī sambhavataḥ | tasmād ukta-sthāyi-bhāva-nirūpaṇam asaṅgatam iti | tatrāha—parameti | ādi-śabdād vibhur mana iti prābhākarāṇāṁ, samanantara-pratyaya evottara-jñāna-kāraṇatayā mana iti saugatānāṁ ca mataṁ saṅgṛhītam |

ayaṁ bhāvaḥ—karaṇatvāt paraśvādivad indriyatvāc cakṣur-ādivan manaso madhyama-parimāṇatvam anumīyate | na cāṇutvānumāne kiṁcil liṅgam asti | nāpi nityendriyatvāc chortravad vibhutvānumānam, nityatvasyāsiddhatvāt | ākāśasyāpi nityatvābhāvena tat-kārya-śrotrasya sutarāṁ nityatvābhāvāc ca | ata eva janyasya vibhutvābhāvān madhyama-parimāṇatvānumānasya śrotre na vyabhicāraḥ | yad-indriyaṁ yad-guṇa-grāhakaṁ tad-indriyaṁ tad-guṇavad-bhūtārabdham iti vyāpter yathā cakṣur-ādeḥ svagrāhya-guṇavad bhūtārabhyatvaṁ sādhyate tathā manaso'pi pañca-mahā-bhūta-guṇa-grāhakatvena svagrāhya-guṇavat-pañca-bhūtārabhyatvaṁ sādhyatām, viśeṣābhāvāt | na ca vijātīyānām anārambhakatvaṁ viśeṣaḥ, suvarṇa-sūtraiḥ paṭṭa-sūtraiḥ kārpāsa-sūtraiś ca vijātīyair eka-paṭārambha-darśanāt | tatrāvayavy-anaṅgīkāre'nyatrāpi tathānaṅgīkāra-sambhavād avayavino tat-tajalāñjalitā-prasaṅgāt | tasmād apañcīkṛta-pañca-bhūtārabdhaṁ sattva-pradhānaṁ saṅkoca-vikāsa-śīlaṁ svaccha-dravyaṁ cakṣurvan-mūrta-dravyaābhighāta-yogyaṁ ca deha-parimāṇaṁ mano'bhyupagantavyam, siddhānte sukha-duḥkhecchā-jñānādīnāṁ tad-āśrayatvābhyupagamāt teṣāṁ ca sarva-śarīra-vyāpitvenopalambhāt tad-āśrayasya manaso'pi sarva-śarīra-vyāpitvāt | aṇutvābhāve yugapat sarvendriyeṇaikadaikam eva jñānaṁ janyata iti niyamas tāvad āvayoḥ samaḥ | anyathā yugapac cākṣuṣa-jñāna-dvayotpattiḥ kiṁ na syāt ? nānendriya-janya-jñānānāṁ tu yugapad utpattir iṣyata eva, dīrghāṁ śuṣkulīṁ bhakṣayataḥ śabda-sparśa-rūpa-rasa-gandhānāṁ yugapad anubhavāt | suṣupty-anyathānupapattyā tvaṅ-manaḥ-saṁyogasya jñāna-mātre kāraṇatvena tvayābhyupagamād rasanāvacchinnatvak-saṁyuktasya guḍasya yugapad-rasa-sparśopalambhas tavāpi durnivāraḥ | tasmān nāsmad-abhyupagate manasi śruti-smṛti-nyāya-siddhe vimatiḥ sambhavati | samanantara-pratyayas tv atiniryuktikatvād upekṣitaḥ | vistaras tv asmadīya-vedānta-kalpa-latāyām anusandheyaḥ ||19||

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gṛhṇāti viṣayākāraṁ mano viṣaya-yogataḥ |
iti vedāntibhiḥ sāṅkhyair api samyaṅ nirūpitam ||20||

ataḥ svaccha-svabhāvasya sāvayavasya manaso darpaṇādivad-viṣayākāra-grāhakatvaṁ vedānta-śāstre sāṅkhya-śāstre ca yan nirūpitam, tat prāmāṇikatvāt samīcīnam evety āha—gṛhṇātīti | yadyapi sāṅkhyānām āhaṅkārikaṁ manaḥ brahma-vādināṁ tu mate bhautikam iti mahān viśeṣas tathāpi viṣayākāra-grāhakatvaṁ samānam iti tulyavad ubhayor upanyāsaḥ ||20||

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mūṣāsiktaṁ yathā tāmraṁ tan-nibhaṁ dṛśyate tathā |
ghaṭādi vyāpnuvac cittaṁ tan nibhaṁ jāyate dhruvam ||21||

dravībhāva-pūrvakaṁ cittasya viṣayākāra-bhajanam ity atra bhāṣya-kāra-vacanam udāharati—mūṣeti | mūṣā puṭa-pāka-yantram | tad-dvārā dravībhūtaṁ tāmraṁ yatra pratimādyākāra-ghaṭitodare mṛd-ādi-saṁsthāna-viśeṣe siktaṁ bhavati, tat-tad-udara-stha-saṁsthānākāraṁ bhavati drutatvāt | eva rāga-dveṣādinā dravībhūtaṁ cittaṁ cakṣur-ādi-dvārā yatra siktaṁ bhavati svayam api tad-viṣayākāraṁ bhavatīti kārikārthaḥ | yadyapy asmin vākye sāmānyata

eva dravībhāva uktas tathāpy anubhava-balād rāga-dveṣādi-viṣaye vyavasthāpyate, tad-abhāve tu śithilībhāva-mātram ity uktam adhastāt ||21||

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vyañjako vā yathā''loko vyaṅyasyākāratām iyāt |
sarvārtha-vyañjakatvād dhīr arthākārā pradṛśyate ||22||

mano viṣayākāram | viṣaya-gatāvaraṇa-nivartakatvād ālokavad ity anumānam asminn arthe pramāṇam āha—vyañjako veti | vyañjakasya tad-ākāratvābhāve tad-gatāvaraṇa-nivṛtter adarśanād ity arthaḥ ||22||

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bhagavat-pūjyapādānām iyam uktiḥ sayuktikā |
tathā vārtika-kārai apy ayam artho nirūpitaḥ ||23||

bhagavad iti | vyañjako vety ādy uktir vārtika-kārāṇām api | yuktir anumāna-rūpā darśitā ||23||

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mātur mānābhiniṣpattir niṣpannaṁ meyam eti tat |
meyābhisaṅgataṁ tac ca meyābhatvaṁ prapadyate ||24||

vārtika-kārāṇāṁ vākyāntaram udāharati—mātur iti | mātuś cid acid granth-rūpāt sacitkād antaḥ-karaṇāt vṛtti-jñānākhyasya dravībhāva-pūrvakasya mān-śabda-vācyasya parṇāma-viśeṣasyābhiniṣpattir bhavati | tac ca pariṇāma-viśeṣātmakaṁ māna-niṣpannaṁ sac-cakṣur-ādi-dvārā ghaṭādi-viṣaya-paryantaṁ gacchati śarīrāvacchinnam antaḥ-karaṇam atyajad eva kulyā-jalavat | tac ca ghaṭādi-sambaddhaṁ sad-ghaṭādy-ākāratāṁ prāpnoti | tataś ca tatra caitanyābhivyaktyā ghaṭādy-upalabha iti kārikārthaḥ | sarvā ceyaṁ prakriyāsmābhir vistareṇa siddhānta-bindau pratipāditā ||24||

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evam etādṛśaṁ vākyam udāhāryam anekaśaḥ |
cittasya viṣayākāra-grāhakatvopapādane ||25||

evam iti | grantha-gaurava-bhayān nodāhriyata iti bhāvaḥ ||25||

--o)0(o--

ato māṁsa-mayī yoṣit kācid anyā mano-mayī |
māṁsa-mayyā abhede'pi bhidyate'tra mano-mayī ||26||

pañcadaśyāṁ vidyāraṇya-pādair apy ayam artho darśitaḥ | tam upasaṁhāra-vyājenāha—ato māṁsa-mayīti | mano-mayy-ākāra-bhedaṁ vinaikasmin bhautike piṇḍe bheda-pratyayāyogād ity arthaḥ ||26||

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bhāryā snuṣā nanāndā ca yātā mātety anekadhā |
jāmātā śvaśuraḥ putraḥ pitety ādi pumān api ||27||

bheda-pratītim eva sarva-siddhām udāharati—bhāryeti | bhidyate ity anuṣaṅgaḥ ||27||

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bāhya-piṇḍasya nāśe'pi tiṣṭhaty eva mano-mayaḥ |
ataḥ sthāyīti vidvadbhir ayam eva nirūpitaḥ ||28||

ekānekatva-vaidharmyam uktvā vināśitvāvināśitva-vaidharmyāntaram āha—bāhyeti | mano-mayo'vyavahita evety arthaḥ ||28||

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evaṁ sāmānyato bhāva-svarūpam upadarśitam |
viśeṣeṇa tu sarveṣāṁ lakṣaṇaṁ vakṣyate pṛthak ||29||

manomayī viṣayākāra evāvināśitvāt sthāyi-bhāva iti kathitam | tasya tu rati-hāsādi-rūpeṇa bhades tal-lakṣaṇaṁ ca vakṣyate'nantarollāsa ity arthaḥ ||29||

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bhagavantaṁ vibhuṁ nityaṁ pūrṇaṁ bodha-sukhātmakam |
yad gṛhṇāti drutaṁ cittaṁ kim anyad avaśiṣyate ||30||

yasmād druta-citta-praviṣṭo viṣayākāro'napāyī, tasmād ity āha—bhagavantam ity ādi | vibhum iti sarva-deśa-vyāpakatvam | nityam iti sarva-kāla-vyāpakatvam | pūrṇam ity advitīyatayā sarva-dvaita-bhramādhiṣṭhānatvam | bodha-sukhātmakam iti niratiśaya-pum-arthatvaṁ darśitam | etādṛśena bhagavad-ākāreṇa manogatenānādi-kāla-praviṣṭāsaṅkhya-viṣayākārāṇāṁ kavalīkaraṇāt tan-mātra-parisphūrtyā kṛta-kṛtyo bhavatīty arthaḥ ||30||

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kaṭhinā śithilā vā dhīr na gṛhṇāti na vāsyate |
upekṣājñānam ity āhus tad-budhāḥ prastarādiṣu ||31||

dravībhāvasya prayojanaṁ pūrvoktam eva smārayati tatra prayatna-dārḍhyāya—kaṭhineti | kaṭhinā dhīr na gṛhṇāty eva | śithilā tu gṛhṇāty api na vāsyate dravībhāvābhāvad itaḥ pūrvam evoktam | īṣad apy adravī-bhāvaḥ kāṭhinyam īṣad-dravatvaṁ śaithilyam | tac ca dravāvasthā-kārya-bhūta-sāttvika-bhāvābhāvād avaseyam | te ca—

> stambhaḥ svedo'tha romāñcāḥ svara-bhaṅgo'tha vepathuḥ |
> vaivarṇyam aśru pralaya ity aṣṭau sāttvikā matāḥ || ity abhihitāḥ |

ata eva bhagavad-viṣaye kāṭhinyaṁ nigadyate—

> tad aśma-sāraṁ hṛdayaṁ batedaṁ
> yad gṛhyamāṇair hari-nāma-dheyaiḥ |
> na vikriyetātha yadā vikāro
> netre jalaṁ gātra-ruheṣu harṣaḥ || (2.3.24)

> kathaṁ vinā roma-harṣaṁ dravatā cetasā vinā |
> vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ || (11.14.23)

bhaktyā vinā katham āśayaḥ śudhyet ? bhaktiś ca dravatā cetasā vinā kathaṁ syāt ? dravac-cittaṁ ca kathaṁ romaharṣaṁ vinā"nandāśru ca vinā jñāyetety arthaḥ | aśru-pulakayor abhidhānaṁ stambha-svedādīnām apy upalakṣaṇam | yato dravatvābhāve cittaṁ na vāsyate | ato budhāḥ paṇḍitāḥ kāma-krodhādy-anāspadī-bhūtāpāṣāṇādi-jñānam upekṣājñāna-saṁskārājanakam ity āhuḥ | tathā cāhur nyāya-vārttika-kṛtaḥ—yan na sukha-sādhanaṁ na duḥkha-sādhanaṁ, tad evopekṣaṇīyam iti | sukha-sādhane rāgaḥ saṁskāra-hetur duḥkha-sādhane dveṣas tathā tad-ubhayābhāve tu citte dravatvābhāvān na jāyate saṁskāra ity arthaḥ | etāvān hi sarveṣāṁ śāstrāṇāṁ rahasya-bhūto'rtho yad-viṣayākāratā-nirākaraṇa-pūrvakaṁ cittasya bhagavad-ākāratāsampādanam, sarveṣām api śāstrāṇām atraiva vyāpāra-bhedena paryavasānāt ||31||

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kāṭhinyaṁ viṣaye kuryād dravataṁ bhagavat-pade |
upāyaiḥ śāstra-nirdiṣṭair anukṣaṇam ato budhaḥ ||32||

nanv anādi-kāla-dravac-citta-praviṣṭa-tat-tad-iṣṭāniṣṭa-viṣaya-koṭi-saṅkīrṇatā cittasya svabhāva-bhūtā śītateva toyasyoṣṇateva dahanasya sañcariṣṇuteva pavanasya kathaṁ nivartatāṁ, dharmiṇi sati svabhāvopamardāsmabhavād ity ata āha—kāṭhinyam iti |

viṣayākāratā hi na cittasya svabhāva-bhūtā, tasyā āgantuka-hetu-janyatvāt | tathā hi—sthūla-viṣayākāratā-hetur indriya-sannikarṣādir jāgaraṇe, sūkṣma-viṣayākāratā-hetur manogata-vāsanā svapne, tad-ubhayābhāve tu suṣuptivan nirviṣayam eva cittaṁ bhavati | suṣuptau citta-layābhidhānaṁ tu nirviṣayakatvābhiprāyakam eva | etac ca bhagavatā sūtra-kāreṇaiva pradarśitam—tadā'pīteḥ saṁsāra-vyapadeśāt [bra.sū. 4.2.8] | apītir layaḥ | maryādāyām āṅ |

apītiṁ layaṁ maryādīkṛtya, tasya manaso layāt pūrva-kāle saṁsāra-vyapadeśaḥ | na tu tal-laye satīti sūtrārthaḥ | tathā ca suṣuptāv api punar utthānena saṁsāra-vyapadeśasya sattvān na mano-layaḥ | vivaraṇa-kārāṇāṁ tu keyaṁ sūkṣmatā nāma ity ādinā yan-mano-layābhidhānaṁ, tat paramatābhiprāyeṇa na tu sva-matānusāreṇa sūtra-virodhāt iti bhāvaḥ |

bhagavad-ākāratā tu cittasya svābhāvikī tasya citta-kāraṇī-bhūta-sūkṣma-kāraṇānirvacanīya-vicitrāneka-śaktiman-māyādhiṣṭhānasya nityasya vibhoḥ sarvāntaryāmiṇaḥ sarvatrānugatatvāt, yathā ghaṭasya jalādi-pūrṇatā kāraṇa-sādhyā, ākāśa-pūrṇatā tu svataḥ, tasya sarva-vyāpakatvāt, tadvat | tad uktaṁ vārtikā-kāra-pādaiḥ—

viyad-vastu-svabhāvānurodhād eva na kārakāt |
viyat-sampūrṇatotpattau kumbhasyaivaṁ daśā dhiyām ||
sukha-duḥkhādi-rūpatvaṁ dhiyāṁ dharmādi-hetutaḥ |
svataḥ siddhātma-sambodha-vyāptir vastv-anurodhataḥ || iti |

cittasya bhagavad-ākāratāyāḥ svābhāvikatvena hetv-anapekṣāyā śāstrasya kopa-yoga iti ced anyākāratā-virodhi-bhagavad-ākāratā-sampādana ity avehi | yā hi svābhāvikī bhagavad-ākāratā cittasya, sā viṣayākāratā-sahacaritatvāt tat-sadhakatvāc ca na tad-virodhinī | śāstra-janyā tu sādhanopakrame parokṣeva bhāsamānābhyāsa-krameṇa viṣayākāratāṁ śanaiḥ śanais tirodadhatī sādhana-paripākeṇāparokṣatāṁ nītā satī tāṁ samūla-ghātam upahanti | ata evoktam—

yarhy abja-nābha-caraṇaiṣaṇayoru-bhaktyā
ceto-malāni vidhamed guṇa-karma-jāni |
tasmin viśuddha upalabhyata ātma-tattvaṁ
sākṣād yathāmala-dṛśoḥ savitṛ-prakāśaḥ || (11.3.40)

yathāgninā hema malaṁ jahāti
dhmātaṁ punaḥ svaṁ bhajate ca rūpam |
ātmā ca karmānuśayaṁ vidhūya
mad-bhakti-yogena bhajaty atho māṁ ||

yathā yathātmā parimṛjyate'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ |
tathā tathā paśyati vastu sūkṣmaṁ
cakṣur yathaivāñjana-samprayuktam ||

viṣayān dhyāyataś cittaṁ viṣayeṣu viṣajjate |
mām anusmarataś cittaṁ mayy eva pravilīyate ||
tasmād asad-abhidhyānaṁ yathā svapna-manoratham |
hitvā mayi samādhatsva mano mad-bhāva-bhāvitam || (11.14.25-28)

etāvān yoga ādiṣṭo mac-chiṣyaiḥ sanakādibhiḥ |
sarvato mana ākṛṣya mayy addhāveśyate manaḥ || (11.13.14)

sa ca śrī-kapila-devenoktaḥ—

animitta-nimittena sva-dharmeṇāmalātmanā |
tīvrayā mayi bhaktyā ca śruta-sambhṛtayā ciram ||
jñānena dṛṣṭa-tattvena vairāgyeṇa balīyasā |
tapo-yuktena yogena tīvreṇātma-samādhinā ||
prakṛtiḥ puruṣasyeha dahyamānā tv ahar-niśam |
tiro-bhavitrī śanakair agner yonir ivāraṇiḥ || (3.27.21-23)

prakṛtiḥ svābhāvikī viṣayākāratety arthaḥ | haṁsa-gītāsu ca—

guṇeṣv āviśate ceto guṇāś cetasi ca prabho |
katham anyonya-santyāgo mukukṣor atititīrṣoḥ || (11.13.17)

iti sanakādi-praśnasyottaraṁ bhagavān uvāca—

manasā vacasā dṛṣṭyā gṛhyate'nyair apīndriyaiḥ |
aham eva na matto'nyad iti budhyadhvam añjasā || (11.13.24)

jāgrat svapnaḥ suṣuptaṁ ca guṇato buddhi-vṛttayaḥ |
tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena viniścitaḥ ||
yarhi saṁsṛti-bandho'yam ātmano guṇa-vṛtti-daḥ |
mayi turye sthito jahyāt tyāgas tad guṇa-cetasām ||
ahaṅkāra-kṛtaṁ bandham ātmano'rtha-viparyayam |
vidvān nirvidya saṁsāra- cintāṁ turye sthitas tyajet ||
yāvan nānārtha-dhīḥ puṁso na nivarteta yuktibhiḥ |
jāgarty api svapann ajñaḥ svapne jāgaraṇaṁ yathā ||
asattvād ātmano'nyeṣāṁ bhāvānāṁ tat-kṛtā bhidā |
gatayo hetavaś cāsya mṛṣā svapna-dṛśo yathā || (11.13.27-31)

yo jāgare bahir anukṣaṇa-dharmiṇo'rthān
bhuṅkte samasta-karaṇair hṛdi tat-sadṛkṣān |
svapne suṣupta upasaṁharate sa ekaḥ
smṛty-anvayāt tri-guṇa-vṛtti-dṛg indriyeśaḥ || (11.13.32)

evaṁ vimṛśya guṇato manasas try-avasthā
man-māyayā mayi kṛtā iti niścitārthāḥ |
sañchidya hārdam anumāna-sad-ukti-tīkṣṇa-
jñānāsinā bhajata mākhila-saṁśayādhim || (11.13.33)

evaṁ jijñāsayāpohya nānātva-bhramam ātmani |
upārameta virajaṁ mano mayy arpya sarva-ge || (11.11.21) ity ādi |

ayam atra niṣkarṣaḥ—citte svākāra-samarpakā ye viṣayās te bhagavad-vyatiriktā na bhavanti, bhagavaty adhyastatvāt | bhagavata eva sad-rūpatayā ghaṭaḥ san paṭaḥ san nityādi-sad-ākāreṇaiva sarva-viṣayāṇāṁ sphuraṇāt | sarvaṁ khalv idaṁ brahma taj jalān [chā.u. 3.14.1] iti śrutyā bhagavad-ekodbhavatvena bhagavad eka-sthititvena bhagavad-eka-layatvena ca mṛd-

ghaṭavad abodhanāt | svapnādi-prapañcavad-bādhyatvāc ca | ata eva bhagavad-ākāra-sphūrtyā te sarve nivartamānās tad-rūpā eva bhavanti, adhiṣṭhāna-jñāna-nivartyatvād adhyastānām |

evaṁ ca sati viṣaya-niṣṭhaḥ sarvo'pi premā bhagavaty evārpito bhavati, tad-vyatiriktāsphuraṇāt | etādṛśī cāvasthā prahlādena prārthitā—

> yā prītir avivekānāṁ viṣayeṣv anapāyinī |
> tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti |

tasmād etādṛśa-yukty-anusandhānena sarvādhiṣṭhāna-san-mātraṁ paripūrṇa-sac-cid-ānanda-ghanaṁ bhagavantam advayam ātmānaṁ niścinvantaḥ svāpnika-viṣayeṣv iva jāgrad-viṣayeṣv api tucchatvānusandhānena vairāgyaṁ mahad upajāyate vaśīkārākhyam | etac ca sūtritaṁ bhagavatā patañjalinā—dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam [yo.sū. 1.15] iti | caturvidhaṁ hi vairāgyaṁ sādhya-sādhana-bhāvāpannam āgama-prasiddham | tatra mahatā prayāsenāpi citta-doṣān avaśyaṁ nirākariṣyāmīty adhyavasāyātmakaṁ prathamaṁ yatamāna-saṁjñā-vairāgyam | tato nirantaram upāyānuṣṭhāne kriyamāṇa etāvanto doṣā idānīṁ kṣīṇā etāvantaś cāvaśiṣyanta iti cikitsakavat pratikṣaṇam avadhānaṁ dvitīyaṁ vyatireka-saṁjñā-vairāgyam | evaṁ pratikṣaṇaṁ bhūmikā-dvayābhyāsaṁ kurvataḥ sarvato-bhāvena bahir indriyāṇāṁ viṣayeṣv apravṛttir yā'ntaḥ-karaṇe vāsanāyāṁ satyām api, sā tṛtīyam ekendriya-saṁjñā-vairāgyam | evaṁ bhūmikā-trayābhyāsād dṛṣṭeṣu vanitādiṣv ānuśravikeṣu svargādiṣu cendriyair gṛhyamāṇeṣv api doṣa-darśana-paripāka-janyāspṛhātmikā yā citta-vṛttiḥ sā caturthaṁ vaśīkāra-saṁjñā-vairāgyam |

tad api dvividham aparaṁ paraṁ ca | dvitīyaṁ sūtritaṁ patañjalinā—tat-paraṁ puruṣa-khyāter guṇa-vaitṛṣṇyam [yo.sū. 1.16] iti | puruṣa-khyātir ātma-jñānam | tad-anantaraṁ yat guṇeṣu śabdādi-viṣayeṣu vaitṛṣṇyaṁ vairāgyaṁ tat paraṁ śreṣṭham, phala-rūpatvāt | tataḥ pūrvaṁ tv aparam, sādhana-rūpatvād ity arthaḥ | tasya ca liṅgam itara-phala-nirapekṣatvena mokṣa-mātra-spṛhayālutvam | yathā mucukundasya—

> na kāmaye'nyaṁ tava pāda-sevanād
> akiñcana-prārthyatamād varaṁ vibho |
> ārādhya kas tvām apavarga-daṁ hare
> vṛṇīta āryo varam ātma-bandhanam ||
>
> tasmād visṛjyāśiṣa īśa sarvato
> rajas-tamaḥ-sattva-guṇānubandhāḥ |
> nirañjanaṁ nirguṇam advayaṁ paraṁ
> tvāṁ jñapti-mātraṁ puruṣaṁ vrajāmy aham ||
>
> ciram iha vṛjinārtas tapyamāno'nutāpair
> avitṛṣa-ṣaḍ-amitro'labdha-śāntiḥ kathañcit |
> aśaraṇa-da samupetas tvat-padābjaṁ parātman
> abhayam amṛtam aśokaṁ pāhi māpannam īśa || (10.51.55-57)

etādṛśa-daśāyāṁ ca bhagavat-premā na parākāṣṭhām adhirohatīti tad-arthaṁ taṁ prati bhagavatoktam—

kṣātra-dharma-sthito jantūn nyavadhīr mṛgayādibhiḥ |
samāhitas tat tapasā jahy aghaṁ mad-upāśritaḥ ||
janmany anantare rājan sarva-bhūta-suhṛttamaḥ |
bhūtvā dvija-varas tvaṁ vai mām upaiṣyasi kevalam || (10.51.62-63) iti |

apara-vairāgyaṁ ca sūtritaṁ patañjalinā—dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam [yo.sū. 1.15] iti | tena na prema-paramākāṣṭheti na tadānīm eva kṛtārthatā, para-vairāgyābhāvena bhakti-prakarṣābhāvāt | tasyaiva kṛta-kṛtyatā-hetutvād ity arthaḥ | para-vairāgyasya liṅgaṁ mokṣa-paryanta-sakala-phala-nirapekṣatvam, yathā—

imaṁ lokaṁ tathaivāmum ātmānam ubhayāyinam |
ātmānam anu ye ceha ye rāyaḥ paśavo gṛhāḥ ||
visṛjya sarvān anyāṁś ca mām evaṁ viśvato-mukham |
bhajanty ananyayā bhaktyā tān mṛtyor atipāraye || (3.25.39-40)

sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |
dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ || (3.29.13)

naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi || (3.25.34)

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ
na sārvabhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
mayy arpitātmecchati mad vinānyat || (11.14.14)

prahlādaḥ—

ahaṁ tv akāmas tvad-bhaktas tvaṁ ca svāmy anapāśrayaḥ |
nānyathehāvayor artho rāja-sevakayor iva || (7.10.6)

pṛthuḥ—

na kāmaye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ || (4.20.24)

dhruvaḥ—

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt || (4.9.10)

mahiṣyaḥ—

na vayaṁ sādhvi sāmrājyaṁ svārājyaṁ bhaujyam apy uta |
vairājyaṁ pārameṣṭhyaṁ ca ānantyaṁ vā hareḥ padam ||
kāmayāmaha etasya śrīmat-pāda-rajaḥ śriyaḥ |
kuca-kuṅkuma-gandhāṭhyaṁ mūrdhnā voṭhuṁ gadā-bhṛtaḥ || (10.83.41-42)

indraḥ—

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi |
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te
muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim || (7.8.42)

tathā—

yasya bhaktir bhagavati harau niḥśreyaseśvare |
vikrīḍato'mṛtāmbhodhau kiṁ kṣudraiḥ khātakodakaiḥ || (6.12.22)

vṛtraḥ—

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe || (6.11.25)

śrutayaḥ—

duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ |
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-gṛhāḥ || (10.87.21)

evam anyad apy ūhanīyam | etādṛśe mokṣa-paryanta-sakala-phala-nirapekṣatva-rūpe para-vairāgye sati phalāntare premṇo'nudayāt paramānanda-rūpe paramātmany eva premā parāṁ kāṣṭhām ārohati | yathā vṛtrasya—

ajāta-pakṣā iva mātaraṁ khagāḥ
stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ |
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā
mano'ravindākṣa didṛkṣate tvām || (6.11.26) iti |

ata eva jñānaṁ vinā para-vairāgyābhāvāt tad-ṛte ca bhagavat-prema-parākāṣṭhābhāvāt tad-arthaṁ jñāna-vairāgye dṛḍhīkartavye | tad uktam—

asevayāyaṁ prakṛter guṇānāṁ
jñānena vairāgya-vijṛmbhitena |
yogena mayy arpitayā ca bhaktyā
māṁ pratyag-ātmānam ihāvarundhe || (3.25.27)

jñāna-vairāgya-yuktena bhakti-yogena yoginaḥ |
kṣemāya pāda-mūlaṁ me praviśanty akuto-bhayam || (3.25.43)

ity acyutāṅghriṁ bhajato'nuvṛttyā
bhaktir viraktir bhagavat-prabodhaḥ |
bhavanti vai bhāgavatasya rājaṁs
tataḥ parāṁ śāntim upaiti sākṣāt || (11.2.43)

bhāgavatasya bhagavad-dharmānuṣṭhātuḥ prathamaṁ bhagavat-prabodhas tataḥ paraṁ vairāgyaṁ tataḥ prema-lakṣaṇā bhaktir ity arthaḥ | etac ca darśitam uddhavāya śrī-bhagavatā—

jñāninas tv aham eveṣṭaḥ svārtho hetuś ca sammataḥ |
svargaś caivāpavargaś ca nānyo'rtho mad-ṛte priyaḥ ||
jñāna-vairāgya-saṁsiddhāḥ padaṁ śreṣṭhaṁ vidur mama |
jñānī priya-tamo'to me jñānenāsau bibharti mām || (11.19.2-3)

kīdṛśaṁ taj jñānam ity ākāṅkṣāyāṁ saṅkṣepeṇa tad uktam—

tvayy uddhavāśrayati yas tri-vidho vikāro
māyāntarāpatati nādy-apavargayor yat |
janmādayo'sya yad amī tava tasya kiṁ syur
ādy-antayor yad asato'sti tad eva madhye || (11.19.7)

bhagavad-vyatiriktaṁ sarvam āgamāpāyitvāt svapnavan māyikaṁ tucchaṁ duḥkha-rūpaṁ ca heyam | bhagavān eva satyaḥ sva-prakāśa-paramānanda-rūpo nityo vibhuś copādeya iti jñānam ity arthaḥ | śrīmad-bhagavad-gītāsu ca tad evoktam—

teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate |
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ ||
udārāḥ sarva evaite jñānī tv ātmaiva me matam |
āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim ||
bahūnāṁ janmanām ante jñānavān māṁ prapadyate |
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ || (gītā 7.17-19) iti |

vāsudevātiriktaṁ sarvaṁ satyaṁ nāsti māyikatvāt | vāsudeva evātmatvāt priyatamaḥ satya ity arthaḥ | etādṛśa-jñāna-pūrvaka-vairāgyaṁ ca darśitam—

śrutiḥ pratyakṣam aitihyam anumānaṁ catuṣṭayam |
pramāṇeṣv anavasthānād vikalpāt sa virajyate ||
karmaṇāṁ pariṇāmitvād ā-viriñcyād amaṅgalam |
vipaścin naśvaraṁ paśyed adṛṣṭam api dṛṣṭa-vat || (11.19.17-18)

tathānyatra—

karmāṇy ārabhamāṇānāṁ duḥkha-hatyai sukhāya ca |

paśyet pāka-viparyāsaṁ mithunī-cāriṇāṁ nṛṇām ||
nityārti-dena vittena durlabhenātma-mṛtyunā |
gṛhāpatyāpta-paśubhiḥ kā prītiḥ sādhitaiś calaiḥ ||
evaṁ lokaṁ paraṁ vidyān naśvaraṁ karma-nirmitam |
sa-tulyātiśaya-dhvaṁsaṁ yathā maṇḍala-vartinām || (11.3.18-20)

kīdṛśī bhagavad-dharmānuṣṭhātur jñāna-vairāgya-pūrvikā bhagavati bhaktir udetīty ākāṅkṣāyām uktam—

yady anīśo dhārayituṁ mano brahmaṇi niścalam |
mayi sarvāṇi karmāṇi nirapekṣaḥ samācara ||
śraddhālur mat-kathāḥ śṛṇvan su-bhadrā loka-pāvanīḥ |
gāyann anusmaran karma janma cābhinayan muhuḥ ||
mad-arthe dharma-kāmārthān ācaran mad-apāśrayaḥ |
labhate niścalāṁ bhaktiṁ mayy uddhava sanātane || (11.11.22-24)

tathā—
bhakti-yogaḥ puraivoktaḥ prīyamāṇāya te'nagha |
punaś ca kathayiṣyāmi mad-bhakteḥ kāraṇaṁ param ||
śraddhāmṛta-kathāyāṁ me śaśvan mad-anukīrtanam |
pariniṣṭhā ca pūjāyāṁ stutibhiḥ stavanaṁ mama ||
ādaraḥ paricaryāyāṁ sarvāṅgair abhivandanam |
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ ||
mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam |
mayy arpaṇaṁ ca manasaḥ sarva-kāma-vivarjanam ||
mad-arthe'rtha-parityāgo bhogasya ca sukhasya ca |
iṣṭaṁ dattaṁ hutaṁ japtaṁ mad-arthaṁ yad vrataṁ tapaḥ ||
evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām |
mayi sañjāyate bhaktiḥ ko'nyo'rtho'syāvaśiṣyate || (11.19.19-24)

tathānyatra—
tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam ||
tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ ||
sarvato manaso'saṅgam ādau saṅgaṁ ca sādhuṣu |
dayāṁ maitrīṁ praśrayaṁ ca bhūteṣv addhā yathocitam ||
śaucaṁ tapas titikṣāṁ ca maunaṁ svādhyāyam ārjavam |
brahma-caryam ahiṁsāṁ ca samatvaṁ dvandva-saṁjñayoḥ ||
sarvatrātmeśvarānvīkṣāṁ kaivalyam aniketatām |
vivikta-cīra-vasanaṁ santoṣaṁ yena kenacit ||
śraddhāṁ bhāgavate śāstre'nindām anyatra cāpi hi |
mano-vāk-karma-daṇḍaṁ ca satyaṁ śama-damāv api ||
śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ |
janma-karma-guṇānāṁ ca tad-arthe'khila-ceṣṭitam ||

iṣṭaṁ dattaṁ tapo japtaṁ vṛttaṁ yac cātmanaḥ priyam |
dārān sutān gṛhān prāṇān yat parasmai nivedanam ||
evaṁ kṛṣṇātma-nātheṣu manuṣyeṣu ca sauhṛdam |
paricaryāṁ cobhayatra mahatsu nṛṣu sādhuṣu ||
parasparānukathanaṁ pāvanaṁ bhagavad-yaśaḥ |
mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ ||
smarantaḥ smārayantaś ca mitho'ghaugha-haraṁ harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum || (11.3.21-31)

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajaṁ
bhavanti tūṣṇīṁ param etya nirvṛtāḥ || (11.3.32)

iti bhāgavatān dharmān śikṣan bhaktyā tad-utthayā |
nārāyaṇa-paro māyām añjas tarati dustarām || (11.3.33) iti |

tasmād evaṁvidhaiḥ śāstrīyair upāyair manaḥ-śuddhiṁ sampādayed ity arthaḥ ||

--o)0(o--

upāyāḥ prathama-skandhe nāradenopavarṇitāḥ |
saṅkṣepāt tān ahaṁ vakṣye bhūmi-bheda-vibhāgataḥ ||33||

śāstrīyān evopāyān pratipanna-jana-buddhi-saukaryāya bhūmikābhedena vaktuṁ pratijānīte—upāyā iti | spaṣṭam ||33||

--o)0(o--

prathamaṁ mahatāṁ sevā tad-dayā-pātratā tataḥ |
śraddhātha teṣāṁ dharmeṣa tato hari-guṇa-śrutiḥ ||34||
tato raty-aṅkurotpattiḥ svarūpādhigatis tataḥ |
prema-vṛddhiḥ parānande tasyātha sphuraṇaṁ tataḥ ||35||
bhagavad-dharma-niṣṭhā'taḥ svasmiṁs tad-guṇa-śālitā |
premṇo'tha paramā kāṣṭhety uditā bhakti-bhūmikā ||36||

tān evāha prathamam ity ādi | yathā vyāsa-nārada-saṁvāde nāradaḥ—

ahaṁ purātīta-bhave'bhavaṁ mune
dāsyās tu kasyāścana veda-vādinām |
nirūpito bālaka eva yogināṁ
śuśrūṣaṇe prāvṛṣi nirvivikṣatām ||

te mayy apetākhila-cāpale'rbhake
dānte'dhṛta-krīḍanake'nuvartini |
cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo'lpa-bhāṣiṇi ||

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ |
evaṁ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate ||

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ manoharāḥ |
tāḥ śraddhayā me'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ ||

tasmiṁs tadā labdha-rucer mahā-mate
priyaśravasy askhalitā matir mama |
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare ||

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me'nusavaṁ yaśo'malam |
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā ||

tasyaivaṁ me'nuraktasya praśritasya hatainasaḥ |
śraddadhānasya bālasya dāntasyānucarasya ca ||
jñānaṁ guhyatamaṁ yat tat sākṣād bhagavatoditam |
anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ ||
yenaivāhaṁ bhagavato vāsudevasya vedhasaḥ |
māyānubhāvam avidaṁ yena gacchanti tat-padam ||
etat saṁsūcitaṁ brahmaṁs tāpa-traya-cikitsitam |
yad īśvare bhagavati karma brahmaṇi bhāvitam ||
āmayo yaś ca bhūtānāṁ jāyate yena suvrata |
tad eva hy āmayaṁ dravyaṁ na punāti cikitsitam ||
evaṁ nṛṇāṁ kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |
ta evātma-vināśāya kalpante kalpitāḥ pare ||
yad atra kriyate karma bhagavat-paritoṣaṇam |
jñānaṁ yat tad adhīnaṁ hi bhakti-yoga-samanvitam ||
kurvāṇā yatra karmāṇI bhagavac-chikṣayāsakṛt |
gṛṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca ||
oṁ namo bhagavate tubhyaṁ vāsudevāya dhīmahi |
pradyumnāyāniruddhāya namaḥ saṅkarṣaṇāya ca ||
iti mūrty-abhidhānena mantra-mūrtim amūrtikam |
yajate yajña-puruṣaṁ sa samyag darśanaḥ pumān ||

imaṁ sva-nigamaṁ brahmann avetya mad-anuṣṭhitam |
adān me jñānam aiśvaryaṁ svasmin bhāvaṁ ca keśavaḥ || (1.5.23-39)

(1) **mahat-sevā** dvividhā—bhagavad-bhakta-sevā sākṣād bhagavat-sevā ca | tatrādyā, yathā—

mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam |
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye ||

ye vā mayīśe kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu |
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke || (5.5.2-3)

yathā—

prasaṅgam ajaraṁ pāśam ātmanaḥ kavayo viduḥ |
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam ||
titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām |
ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ ||
mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām |
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ ||
mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca |
tapanti vividhās tāpā naitān mad-gata-cetasaḥ ||
ta ete sādhavaḥ sādhvi sarva-saṅga-vivarjitāḥ |
saṅgas teṣv atha te prārthyaḥ saṅga-doṣa-harā hi te || (3.25.20-24)

yathā—

yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ |
sadyaḥ punanty upaspṛṣṭāḥ svardhuny-āpo'nusevayā || (1.1.15)

tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ || (1.18.13)

yathā—

durlabho mānuṣo deho dehināṁ kṣaṇa-bhaṅguraḥ |
tatrāpi durlabhaṁ manye vaikuṇṭha-priya-darśanam ||
ata ātyantiko kṣemaṁ pṛcchāmo bhavato'naghāḥ |
saṁsāre'smin kṣaṇārdho'pi sat-saṅgaḥ śevadhir nṛṇām || (11.2.29-30)

yathā—

no rodhayati māṁ yogo na sāṅkhyaṁ dharma eva ca |
na svādhyāyas tapas tyāgo neṣṭā-pūrtaṁ na dakṣiṇā ||
vratāni yajñaś chandāṁsi tīrthāni niyamā yamāḥ |
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām ||

sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ |
gandharvāpsaraso nāgāḥ siddhāś cāraṇa-guhyakāḥ ||
vidyādharā manuṣyeṣu vaiśyāḥ śūdrāḥ striyo'ntyajāḥ |
rajas-tamaḥ-prakṛtaya tasmiṁs tasmin yuge yuge ||
bahavo mat-padaṁ prāptās tvāṣṭra-kāyādhavādayaḥ | (11.12.1-5)

sākṣād bhagavat-sevā, yathā—

vṛṣaparvā balir bāṇo mayaś cātha vibhīṣaṇaḥ ||
sugrīvo hanumān ṛkṣo gajo gṛdhro vaṇik-pathaḥ |
vyādhaḥ kubjā vraje gopyo yajña-patnyas tathāpare ||
te nādhīta-śruti-gaṇā nopāsita-mahat-tamāḥ |
avratātapta-tapaso mat-saṅgān mām upāgatāḥ ||
kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ |
ye'nye mūṭha-dhiyo nāgāḥ siddhā mām īyur añjasā ||
yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api || (11.12.5-9)

mat-kāmā ramaṇaṁ jāram asvarūpa-vido'balāḥ |
brahma māṁ paramaṁ prāpuḥ saṅgāc chata-sahasraśaḥ ||
tasmāt tvam uddhavotsṛjya codanāṁ praticodanām |
pravṛttiṁ ca nivṛttiṁ ca śrotavyaṁ śrutam eva ca ||
mām ekam eva śaraṇam ātmānaṁ sarva-dehinām |
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ || (11.12.13-15)

tad ayam atra niṣkarṣaḥ—bhagavat-saṅgaṁ vā bhagavat-saṅgi-saṅgaṁ vā yathā-yogyam antareṇa na bhagvati bhaktir udeti | etāvāṁs tu viśeṣaḥ—bhagavat-saṅgināṁ kṛtārthatvān nānya-saṅgāpekṣeti vyākhyātā dvividhā mahat-sevā |

(2) **tad-dayā-pātratā** tataḥ | teṣāṁ mahatāṁ dayā sva-viṣayā svakīyaiḥ suśīlatādi-guṇair bhavati | te ca guṇā bhagavatoktāḥ—

kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām |
satya-sāro'navadyātmā samaḥ sarvopakārakaḥ ||
kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ |
anīho mita-bhuk śāntaḥ sthiro mac-charaṇo muniḥ ||
apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ |
amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ || (11.11.29-31)

tathā—

yamān abhīkṣṇaṁ seveta niyamān mat-paraḥ kvacit |
mad-abhijñaṁ guruṁ śāntam upāsīta mad-ātmakam ||
amāny amatsaro dakṣo nirmamo dṛṭha-sauhṛdaḥ |
asatvaro'rtha-jijñāsur anasūyur amogha-vāk ||
jāyāpatya-gṛha-kṣetra- svajana-draviṇādiṣu |
udāsīnaḥ samaṁ paśyan sarveṣv artham ivātmanaḥ || (11.10.5-7) ity ādi |

udāharaṇaṁ prahlādaḥ | yathā—

tasya daitya-pateḥ putrāś catvāraḥ paramādbhutāḥ |
prahrādo'bhūn mahāṁs teṣāṁ guṇair mahad-upāsakaḥ ||
brahmaṇyaḥ śīla-sampannaḥ satya-sandho jitendriyaḥ |
ātmavat sarva-bhūtānām eka-priya-suhṛttamaḥ ||
dāsavat sannatāryāṅghriḥ pitṛvad dīna-vatsalaḥ |
bhrātṛvat sadṛśe snigdho guruṣv īśvara-bhāvanaḥ |
vidyārtha-rūpa-janmāḍhyo māna-stambha-vivarjitaḥ || (7.4.30-32)

nodvigna-citto vyasaneṣu niḥspṛhaḥ
śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk |
dāntendriya-prāṇa-śarīra-dhīḥ sadā
praśānta-kāmo rahitāsuro'suraḥ || (7.4.33)

etādṛśa-śiṣya-guṇābhāve tu jāto'pi mahattama-saṅgo nirarthaka iti tad-dayā-pātratā bhavati dvitīyā bhūmikā | sāpi dvividhā—sva-prayatnānapekṣā tat-sāpekṣā ca | tatrādyā, yathā—

tarhy eva sarasas tasmān niṣkrāmantaṁ sahānugam |
upagīyamānam amara- pravaraṁ vibudhānugaiḥ ||
tapta-hema-nikāyābhaṁ śiti-kaṇṭhaṁ tri-locanam |
prasāda-sumukhaṁ vīkṣya praṇemur jāta-kautukāḥ ||
sa tān prapannārti-haro bhagavān dharma-vatsalaḥ |
dharma-jñān śīla-sampannān prītaḥ prītān uvāca ha ||
śrī-rudra uvāca
yūyaṁ vediṣadaḥ putrā viditaṁ vaś cikīrṣitam |
anugrahāya bhadraṁ va evaṁ me darśanaṁ kṛtam ||
yaḥ paraṁ raṁhasaḥ sākṣāt tri-guṇāj jīva-saṁjñitāt |
bhagavantaṁ vāsudevaṁ prapannaḥ sa priyo hi me ||
sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām |
avyākṛtaṁ bhāgavato'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye ||
atha bhāgavatā yūyaṁ priyāḥ stha bhagavān yathā |
na mad bhāgavatānāṁ ca preyān anyo'sti karhicit ||
idaṁ viviktaṁ japtavyaṁ pavitraṁ maṅgalaṁ param |
niḥśreyasa-karaṁ cāpi śrūyatāṁ tad vadāmi vaḥ ||
ity anukrośa-hṛdayo bhagavān āha tā' chivaḥ |
baddhāñjalīn rāja-putrān nārāyaṇa-paro vacaḥ || (4.24.24-32)

ity ādau rudra-pracetasa-saṁvāde | yathā vā--te mayy apetākhila-cāpale'rbhake (1.5.24) ity atra | sva-prayatnāpekṣā, yathā dhruva-nārada-saṁvāde dhruva uvāca—

so'yaṁ śamo bhagavatā sukha-duḥkha-hatātmanām |
darśitaḥ kṛpayā puṁsāṁ durdarśo'smad-vidhais tu yaḥ ||

athāpi me'vinītasya kṣāttraṁ ghoram upeyuṣaḥ |
surucyā durvaco-bāṇair na bhinne śrayate hṛdi ||
padaṁ tri-bhuvanotkṛṣṭaṁ jigīṣoḥ sādhu vartma me |
brūhy asmat-pitṛbhir brahmann anyair apy anadhiṣṭhitam ||
nūnaṁ bhavān bhagavato yo'ṅgajaḥ parameṣṭhinaḥ |
vitudann aṭate vīṇāṁ hitāya jagato'rkavat ||

maitreya uvāca—

ity udāhṛtam ākarṇya bhagavān nāradas tadā |
prītaḥ pratyāha taṁ bālaṁ sad-vākyam anukampayā ||

nārada uvāca—

jananyābhihitaḥ panthāḥ sa vai niḥśreyasasya te |
bhagavān vāsudevas taṁ bhaja taṁ pravaṇātmanā ||
dharmārtha-kāma-mokṣākhyaṁ ya icchec chreya ātmanaḥ |
ekaṁ hy eva hares tatra kāraṇaṁ pāda-sevanam ||
tat tāta gaccha bhadraṁ te yamunāyās taṭaṁ śuci |
puṇyaṁ madhuvanaṁ yatra sānnidhyaṁ nityadā hareḥ || (4.8.35-42)

(3) **śraddhā**'tha teṣāṁ dharmeṣu | pūrvokta-guṇa-sampannasya mahattamān sevamānasyaitādṛśa-dharmānuṣṭhānād aham api kṛtārtho bhaveyam iti ruci-viśeṣa-rūpā śraddhā tad-dharmeṣu bhavati | tad uktam—

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam |
chindanti kovidās tasya ko na kuryāt kathā-ratim ||
śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt || (1.2.15-16)

jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt || (2.3.12) ity ādi |

hari-kathā-padam anyeṣām api bhāgavata-dharmāṇām upalakṣaṇam | yathāha brahmā—

tad astu me nātha sa bhūri-bhāgo
bhave'tra vānyatra tu vā tiraścām |
yenāham eko'pi bhavaj-janānāṁ
bhūtvā niṣeve tava pāda-pallavam || (10.14.30)

ity atra pāda-sevanam | evam anyad apy ūhyam | iyaṁ ca śraddhā sādhana-paripākeṇa vardhamānaihikāmuṣmika-sarva-viṣayārucim upajanayantī bubhukṣeva bhakṣyamātraika-śaraṇaṁ bhagavad-dharmācaraṇaika-jīvanaṁ puruṣam āpādayati | yathā parīkṣitaḥ—

naiṣātiduḥsahā kṣun māṁ tyaktodam api bādhate |
pibantaṁ tvan-mukhāmbhoja- cyutaṁ hari-kathāmṛtam || (10.1.13)

ity ādibhyaḥ | yathā vā śaunikādīnām—

āyur harati vai puṁsām udyann astaṁ ca yann asau |
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā || (2.3.17)

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya |
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ ||

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam |
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā ||

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye |
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau ||

jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo'bhilabheta yas tu |
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham ||

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ || (2.3.20-24) ity ādau |

śraddhā-vihīnās tu kecid viṣaya-bhoga-parāḥ | kecit pāṇḍityādi-garveṇa bhagavad-bhkata-nindāparāḥ santo niraye'pi nindanīyā eva bhavanti | tatra prathame, yathā—

yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye'nya-viṣayāḥ kukathā mati-ghnīḥ |
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta || (3.15.23)

taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta |
na khādanti na mehanti kiṁ grāme paśavo'pare ||
śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ |
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ || (2.3.18-19) ity ādi |

bhagavad-bhakta-nindā-parā, yathā—

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||
ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ ||
dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ |
striyaḥ śūdrādayaś caiva te'nukampyā bhavādṛśām || (11.5.2-4)

rajasā ghora-saṅkalpāḥ kāmukā ahi-manyavaḥ |
dāmbhikā māninaḥ pāpā vihasanty acyuta-priyān ||

vadanti te'nyonyam upāsita-striyo
gṛheṣu maithunya-pareṣu cāśiṣaḥ |
yajanty asṛṣṭānna-vidhāna-dakṣiṇaṁ
vṛttyai paraṁ ghnanti paśūn atad-vidaḥ ||

śriyā vibhūtyābhijanena vidyayā
tyāgena rūpeṇa balena karmaṇā |
jāta-smayenāndha-dhiyaḥ saheśvarān
sato'vamanyanti hari-priyān khalāḥ ||

sarveṣu śaśvat tanu-bhṛtsv avasthitaṁ
yathā kham ātmānam abhīṣṭam īśvaram |
vedopagītaṁ ca na śṛṇvate'budhā
mano-rathānāṁ pravadanti vārtayā || (11.5.7-10)

hitvātma-māyā-racitā gṛhāpatya-suhṛt-striyaḥ |
tamo viśanty anicchanto vāsudeva-parāṅ-mukhāḥ || (11.5.18)

na bhajati kumanīṣiṇāṁ sa ijyāṁ
harir adhanātma-dhana-priyo rasa-jñaḥ |
śruta-dhana-kula-karmaṇāṁ madair ye
vidadhati pāpam akiñcaneṣu satsu || (4.31.21)

evam anyad apy ūhanīyam | tasmād bhagavad-dharma-śraddhā bhavati tṛtīyā bhūmikā |

(4) tato **hari-guṇa-śrutiḥ**, yathā—

itthaṁ parasya nija-vartma-rirakṣayātta-
līlā-tanos tad-anurūpa-viḍambanāni |
karmāṇi karma-kaṣaṇāni yadūttamasya
śrūyād amuṣya padayor anuvṛttim icchan ||

martyas tayānusavam edhitayā mukunda-
śrīmat-kathā-śravaṇa-kīrtana-cintayaiti |
tad-dhāma dustara-kṛtānta-javāpavargaṁ

grāmād vanaṁ kṣiti-bhujo'pi yayur yad-arthāḥ || (10.90.49-50)

saṁsāra-sindhum ati-dustaram uttitīrṣor
nānyaḥ plavo bhagavato puruṣottamasya |
līlā-kathā-rasa-niṣevanam antareṇa
puṁso bhaved vividha-duḥkha-davārditasya || (12.4.40)

nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt |
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt || (10.1.4)

ko nu rājann indriya-vān mukunda-caraṇāmbujam |
na bhajet sarvato-mṛtyur upāsyan amarottamaiḥ || (11.2.2)

tac ca bhajanaṁ vivṛtam—

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam |
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam ||
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā |
kriyeta bhagavaty addhā tan manye'dhītam uttamam || (7.5.23-24)

tad eva saṅkṣiptam—

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam || (2.1.5)

krameṇodāharaṇam—

patitaḥ skhalitaś cārtaḥ kṣuttvā vā vivaśo gṛṇan |
haraye nama ity uccair mucyate sarva-pātakāt ||

saṅkīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyasanaṁ hi puṁsām |
praviśya cittaṁ vidhunoty aśeṣaṁ
yathā tamo'rko'bhram ivāti-vātaḥ ||

mṛṣā giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajaḥ |
tad eva satyaṁ tad u haiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-guṇodayam ||

tad eva ramyaṁ ruciraṁ navaṁ navaṁ
tad eva śaśvan manaso mahotsavam |
tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ
yad uttamaḥśloka-yaśo'nugīyate ||

na tad vacaś citra-padaṁ harer yaśo

jagat-pavitraṁ pragṛṇīta karhicit |
tad dhvāṅkṣa-tīrthaṁ na tu haṁsa-sevitaṁ
yatrācyutas tatra hi sādhavo'malāḥ ||

tad vāg-visargo janatāgha-samplavo
yasmin prati-ślokam abaddhavaty api |
nāmāny anantasya yaśo'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ ||

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam |
kutaḥ punaḥ śaśvad abhadram īśvare
na hy arpitaṁ karma yad apy anuttamam ||

yaśaḥ-śriyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu |
avismṛtiḥ śrīdhara-pāda-padmayor
guṇānuvāda-śravaṇādarādibhiḥ ||

avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śaṁ tanoti |
sattvasya śuddhiṁ paramātma-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam || (12.12.47-55)

smarataḥ pāda-kamalam ātmānam api yacchati |
kiṁ nv artha-kāmān bhajato nāty-abhīṣṭān jagad-guruḥ || (10.80.11)

dṛṣṭaṁ tavāṅghri-yugalaṁ janatāpavargaṁ
brahmādibhir hṛdi vicintyam agādha-bodhaiḥ |
saṁsāra-kūpa-patitottaraṇāvalambaṁ
dhyāyaṁś carāmy anugṛhāṇa yathā smṛtiḥ syāt || (10.69.18)

taṁ naḥ samādiśopāyaṁ yena te caraṇābjayoḥ |
smṛtir yathā na viramed api saṁsaratām iha || (10.73.15)

tasmād rajo-rāga-viṣāda-manyu-
māna-spṛhā-bhayadainyādhimūlam |
hitvā gṛhaṁ saṁsṛti-cakravālaṁ
nṛsiṁha-pādaṁ bhajatākutobhayam iti || (5.18.14)

aho amīṣāṁ kim akāri śobhanaṁ
prasanna eṣāṁ svid uta svayaṁ hariḥ |
yair janma labdhaṁ nṛṣu bhāratājire
mukunda-sevaupayikaṁ spṛhā hi naḥ || (5.19.21)

yāḥ samparyacaran premṇā pāda-saṁvāhanādibhiḥ |
jagad-guruṁ bhartṛ-buddhyā tāsāṁ kiṁ varṇyate tapaḥ || (10.90.27)

vaidikas tāntriko miśra iti me tri-vidho makhaḥ |
trayāṇām īpsitenaiva vidhinā māṁ samarcayet || (11.27.7)

evaṁ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhayataḥ siddhiṁ matto vindaty abhīpsitām || (11.27.49)

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya
dūrvāṅkurair api vidhāya satīṁ saparyām |
apy uttamāṁ gatim asau bhajate tri-lokīṁ
dāśvān aviklava-manāḥ katham ārtim ṛcchet || (8.22.23)

yady uttamaśloka bhavān mameritaṁ
vaco vyalīkaṁ sura-varya manyate |
karomy ṛtaṁ tan na bhavet pralambhanaṁ
padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam || (8.22.2)

tat te'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam |
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk || (10.14.8)

mamādyāmaṅgalaṁ naṣṭaṁ phalavāṁś caiva me bhavaḥ |
yan namasye bhagavato yogi-dhyeyāṅghri-paṅkajam || (10.38.6)

patitaḥ skhalitaś cārtaḥ kṣuttvā vā vivaśo gṛṇan |
haraye nama ity uccair mucyate sarva-pātakāt || (12.12.47)

natāḥ sma te nātha padāravindaṁ
buddhīndriya-prāṇa-mano-vacobhiḥ |
yac cintyate'ntar hṛdi bhāva-yuktair
mumukṣubhiḥ karma-mayoru-pāśāt || (11.6.7)

śrīmad-bhagavad-gītāsu ca—

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru |
mām evaiṣyasi satyaṁ te pratijāne priyo'si me || [gītā 18.65]

yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ |
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate || (9.5.16)

kiṁ citram acyuta tavaitad aśeṣa-bandho
dāseṣv ananya-śaraṇeṣu yad ātma-sāttvam |
yo'rocayat saha mṛgaiḥ svayam īśvarāṇāṁ

śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ || (11.29.4)

kāyena vācā manasendriyair vā
buddhyātmanā vānusṛta-svabhāvāt |
karoti yad yat sakalaṁ parasmai
nārāyaṇāyeti samarpayet tat || (11.2.36)

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām |
yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam || (10.14.32)

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena |
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ || (10.12.11)

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai || (11.29.34)

dharmārtha-kāma iti yo'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā |
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ || (7.6.26)

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam || (11.5.41)

tasmād evaṁ-rūpeṇa yathā-śakti bhāgavata-dharmānuṣṭhāne bhavati caturthī bhūmikā | etac-catuṣṭayaṁ sādhanam eva |

(5) tato **raty-aṅkurotpattiḥ** | ratir nāma bhakti-rasa-sthāyi-bhāvo druta-citta-praviṣṭa-bhagavad-ākāratā-rūpaḥ saṁskāra-viśeṣa iti vakṣyate | sa evāṅkuro bhāgavata-dharmānuṣṭhānātmaka-bījasya | tad uktam—

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati || (3.25.25)

śraddhā bhakti-rasānubhave, tato ratiḥ sthāyi-bhāvaḥ, tataḥ sa eva bhakti-rasatāṁ prāpto'nukrameṇa bhaviṣyatīty arthaḥ |

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne |
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat || (5.5.6)

bhavāpavargo bhramato yadā bhavej
janasya tarhy acuta sat-samāgamaḥ |
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ || (10.51.53)

tvayi me'nanya-viṣayā matir madhu-pate'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati || (1.8.42)

karmabhir bhrāmyamāṇānāṁ yatra kvāpīśvarecchayā |
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare || (10.47.67)

iyaṁ ca pañcamī bhūmikā bhakteḥ svarūpam | etasyā eva paripāka-viśeṣād anyāḥ ṣaḍ-bhūmikāḥ phala-bhūtāḥ |

(6) **svarūpādhigatis** tataḥ | pratyagātma-svarūpasya sthūla-sūkṣma-deha-dvayātiriktatvena sākṣātkāraḥ ṣaṣṭhī bhūmikā | anyathā dehendriyādi-vikṣepeṇa jātāyā api rater anirvāhāt | tad uktam—

jñānaṁ niḥśreyasārthāya puruṣasyātma-darśanam |
yad āhur varṇaye tat te hṛdaya-granthi-bhedanam ||
anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ |
pratyag-dhāmā svayaṁ-jyotir viśvaṁ yena samanvitam ||
sa eṣa prakṛtiṁ sūkṣmāṁ daivīṁ guṇamayīṁ vibhuḥ |
yadṛcchayaivopagatām abhyapadyata līlayā ||
guṇair vicitrāḥ sṛjatīṁ sa-rūpāḥ prakṛtiṁ prajāḥ |
vilokya mumuhe sadyaḥ sa iha jñāna-gūhayā ||
evaṁ parābhidhyānena kartṛtvaṁ prakṛteḥ pumān |
karmasu kriyamāṇeṣu guṇair ātmani manyate ||
tad asya saṁsṛtir bandhaḥ pāra-tantryaṁ ca tat-kṛtam |
bhavaty akartur īśasya sākṣiṇo nirvṛtātmanaḥ || (3.26.2-7)

tathā—

ātmā nityo'vyayaḥ śuddha ekaḥ kṣetra-jña āśrayaḥ |
avikriyaḥ sva-dṛg hetur vyāpako'saṅgy anāvṛtaḥ ||
etair dvādaśabhir vidvān ātmano lakṣaṇaiḥ paraiḥ |
ahaṁ mamety asad-bhāvaṁ dehādau mohajaṁ tyajet || (7.7.19-20)

evaṁ śuddhe tvam-pada-lakṣye'vagate tat-pada-lakṣyeṇa sahābheda-jñānaṁ bhavati | etad apy uktam—

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |

jagad-dhitāya so'py atra dehīvābhāti māyayā || (10.14.55) ity ādi |

etādṛśa-jñānasya ca bhakty-uttara-kālatvaṁ darśitam—

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam || (1.2.7)

śreyaḥ-srutiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye |
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām || (10.14.4) ity ādi |

(7) etādṛśa-tattva-jñāne sati **vairāgya-dārḍhyād bhagavati premṇo vṛddhir** bhavatīti saptamī bhūmikā, yathā—

nyasta-krīḍanako bālo jaḍavat tan-manastayā |
kṛṣṇa-graha-gṛhītātmā na veda jagad īdṛśam ||
āsīnaḥ paryaṭann aśnan śayānaḥ prapiban bruvan |
nānusandhatta etāni govinda-parirambhitaḥ ||
kvacid rudati vaikuṇṭha- cintā-śabala-cetanaḥ |
kvacid dhasati tac-cintā- hlāda udgāyati kvacit ||
nadati kvacid utkaṇṭho vilajjo nṛtyati kvacit |
kvacit tad-bhāvanā-yuktas tan-mayo'nucakāra ha ||
kvacid utpulakas tūṣṇīm āste saṁsparśa-nirvṛtaḥ |
aspanda-praṇayānanda- salilāmīlitekṣaṇaḥ ||

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā |
tanvan parāṁ nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt || (7.4.37-42)

sa prahlādaḥ, tathā—

evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare |
vāsudeve bhagavati yayā saṁlabhyate ratiḥ ||

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni |
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati ||

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam |
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ ||

tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ |
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam ||

adhokṣajālambham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam |
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram || (7.7.33-37)

evam anyad apy ūhanīyam | etādṛśa-saptamī-paryanta eva sādhanābhyāsaḥ | ataḥ parantu bhūmikā-catuṣṭayam ayatna-sādhyam |

(8) tasyātha sphuraṇam | tasya premāspadībhūtasya bhagavataḥ sākṣātkāra-premātiśaya-hetuko'ṣṭamī bhūmikā | tad uktam—

naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi ||

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni |
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti ||

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte || (3.25.34-36)

evam anyad apy ūhyam |

(9) tataḥ bhagavad-dharma-niṣṭhā | yathā śrī-viṣṇu-purāṇe—
śālagrāme mahābhāgo bhagavan nyasta-mānasaḥ |
sa uvāsa ciraṁ kālaṁ maitreya pṛthivī-patiḥ ||
ahiṁsādiṣv aśeṣeṣu guṇeṣu guṇināṁ varaḥ |
avāpa paramāṁ kāṣṭhāṁ manasaś cāpi saṁyame ||
yajñeśācyuta govinda mādhavānanda keśava |
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ||
iti rājāha bharato harer nāmāni kevalam |
nānyaj jagāda maitreya kiñcit svapnāntare'pi ca |
etat padaṁ tad-arthaṁ ca vinā nānyad acintayat ||
samit-puṣpa-kuśādānaṁ cakre deva-kriyā-kṛte |
nānyāni cakre karmāṇi niḥsaṅgo yoga-tāpasaḥ || [vi.pu. 2.13.7-11]

pṛthivī-patir bharataḥ | śrīmad-bhāgavate ca—

ambarīṣo mahā-bhāgaḥ sapta-dvīpavatīṁ mahīm |
avyayāṁ ca śriyaṁ labdhvā vibhavaṁ cātulaṁ bhuvi ||
mene'tidurlabhaṁ puṁsāṁ sarvaṁ tat svapna-saṁstutam |
vidvān vibhava-nirvāṇaṁ tamo viśati yat pumān ||
vāsudeve bhagavati tad-bhakteṣu ca sādhuṣu |
prāpto bhāvaṁ paraṁ viśvaṁ yenedaṁ loṣṭravat smṛtam ||

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane |
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye ||

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam |
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite ||

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane |
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ ||

evaṁ sadā karma-kalāpam ātmanaḥ
pare'dhiyajñe bhagavaty adhokṣaje |
sarvātma-bhāvaṁ vidadhan mahīm imāṁ
tan-niṣṭha-viprābhihitaḥ śaśāsa ha || (9.4.15-21)

yathā vā,

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ ||

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu |
mahatsu yāṁ yām upayāmi sṛṣṭiṁ
maitry astu sarvatra namo dvijebhyaḥ ||

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ |
udaṅ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ ||

rājā parīkṣit |

evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ |
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ || (1.19.15-18)

yathā vā—
vayaṁ tv iha mahā-yogin bhramantaḥ karma-vartmasu |
tvad-vārtayā tariṣyāmas tāvakair dustaraṁ tamaḥ || (11.6.48)
tvayopabhukta-srag-gandha- vāso-'laṅkāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyāṁ jayema hi || (11.6.46)

evam anyad apy ūhanīyam | bhagavad-dharma-niṣṭhā prayanta-pūrvikā sādhanam | svataḥ siddhā tu bhagavad-dharma-niṣṭhā bhavati phala-bhūtā navamī bhūmikā |

(10) ataḥ svasmiṁs tad-guṇa-śālitā, yathā—

atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam |
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te'śnuvate tu loke ||

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me'nimiṣo leḍhi hetiḥ |
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam || (3.25.37-38)

evam avinaśvara-bhagavat-tulya-guṇāvirbhāvo bhavati daśamī bhūmikā |

(11) **premṇo'tha paramā kāṣṭhā** | prāṇa-parityāgāvadhi-virahāsahiṣṇutā-rūpā, yathā—

gopīnāṁ paramānanda āsīd govinda-darśane |
kṣaṇaṁ yuga-śatam iva yāsāṁ yena vinābhavat || (10.19.16)

aṭati yad bhavān ahni kānanaṁ
truṭir yugāyate tvām apaśyatām |
kuṭila-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣitāṁ pakṣma-kṛt dṛśām || (10.31.15)

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta || (1.11.9)

antar-gṛha-gatāḥ kāścid gopyo'labdha-vinirgamāḥ |
kṛṣṇaṁ tad-bhāvanāyuktā dadhyur mīlita-locanāḥ ||
duḥsaha-preṣṭha-viraha-tīvratāpa-dhutāśubhāḥ |
dhyānaprāptācyutāśleṣa-nirvṛtyā kṣīṇamaṅgalāḥ ||
tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ |
jahur guṇamayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ || (10.29.9-11)

ity ādi | diṅ-mātram ihodāhṛtam | anantarollāse punar etat saprapañcam udāhariṣyate premety uparamyate ||34-36||

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lakṣaṇaṁ bhagavad-bhakteḥ sādhanaṁ sopapattikam |
sabhūmikaṁ svarūpaṁ ca yathā-buddhīha varṇitam ||37||

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-śrī-madhusūdana-sarasvatī-yativara-viracite śrī-bhagavad-bhakti-rasāyane
bhakti-sāmānya-nirūpaṇaṁ nāma
prathama ullāsaḥ
||1||

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-śrī-madhusūdana-sarasvatī-viracite śrī-bhagavad-bhakti-rasāyana-prathamollāsasya tādṛśa-yati-varair eva viracitā ṭīkā-matallikā |

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dvitīya ullāsaḥ

drute citte praviṣṭā yā govindākāratā sthirā |
sā bhaktir ity abhihitā viśeṣas tv adhunocyate ||1||
citta-druteḥ kāraṇānāṁ bhedād bhaktis tu bhidyate |
tāny uktāni tu saṅkṣepād vyākhyāyante'dhunā sphuṭam ||2||
kāmaḥ śarīra-sambandha-viśeṣa-spṛhayālutā |
saṁnidhānāsaṁnidhāna-bhedena sa bhaved dvidhā ||3||
taj-janyāyāṁ drutau citte yā syāc chrī-kṛṣṇa-niṣṭhatā |
sambhoga-viprayogākhyā ratiḥ sā sā kramād bhavet ||4||
krodha īrṣyā-nimittaṁ tu cittābhijvalanaṁ bhavet |
taj-janyāyāṁ drutau sā tu dveṣa-śabdena gṛhyate ||5||
atra ceto-vyākulatvaṁ sopadrāvaka-darśanāt |

upadrāvaka-nāśārthaṁ tat-prīty-arthaṁ ca tad dvidhā ||6||
tatrādyaṁ dveṣa eva syād dvitīyaṁ rati-śabda-bhāk |
upariṣṭāt tad ubhayaṁ mayā spaṣṭīkariṣyate ||7||
dveṣā-hetuḥ svamantūtthaṁ vaiklavyaṁ cittagaṁ tu yat |
taj-janyāyāṁ drutau yā'ste ratiḥ sā bhayam ucyate ||8||
snehaḥ putrādi-viṣayaḥ pālya-pālaka-lakṣaṇaḥ |
sevya-sevaka-bhāvo'nyaḥ so'py uktas trividho budhaiḥ ||9||
bhagavad-dāsya-sakhyābhyāṁ miśritaṁ cāparaṁ jaguḥ |
yā kṛṣṇākāratā citte taj-janya-druti-śālini ||10||
pālya-pālaka-bhāvena sā vatsala-ratir bhavet |
sevya-sevaka-bhāvena preyo-ratir itīryate ||11||
harṣaś citta-samullāsaḥ kathyate sa caturvidhaḥ |
ekaḥ parānanda-mayaḥ śrīśa-māhātmya-kāraṇāt ||12||
taj-janyāyāṁ drutau śuddhā ratir govinda-gocarā |
etad-antaṁ hi śāstreṣu sādhanāmnānam iṣyate ||13||
vrīḍā-vikṛta-vāg-veṣa-ceṣṭā''di-janito'paraḥ |
taj-janyāyāṁ drutau ceto-vikāso hāsa ucyate ||14||
lokottara-camatkāri-vastu-darśanajaḥ paraḥ |
taj-janyāyāṁ drutau ceto-vikāso vismayo mataḥ ||15||
yuddhābhipāta-janito vīrāṇāṁ jāyate paraḥ |
tataś cittasya vistāro drutasyotsāha ucyate ||16||
iṣṭa-viccheda-janito yaś citte kliṣṭatodayaḥ |
taj-janyāyāṁ drutau viṣṭā ratatā śoka ucyate ||17||
dayā ghṛṇā syād viṣaya-tucchatva-jñāna-pūrvikā |
tayā drute tu manasi jugupsā jāyate tridhā ||18||
pūti-vraṇādi-viṣaye kathitodveginī budhaḥ |
śmaśānottha-piśācādi-viṣayā kṣobhiṇī bhavet ||19||
dehendriyādi-duḥkhatva-vicāraṇa-puraḥsarā |
ghṛṇā śuddheti kavibhiḥ sā jugupsā prakīrtitā ||20||
yā tu śocyasya rakṣā'rthe pravṛttir anukampayā |
tayā drute tu manasi dayotsāhaḥ smṛto budhaiḥ ||21||
sarvasvam api dāsyāmi prārthayeti ca yo mahān |
udyamo druta-cittasya dānotsāhaḥ sa ucyate ||22||
tathā svadharma-rakṣā'rthe yā pravṛttiḥ prayatnataḥ |
tayā cittasya vistāro dharmotsāho drutau bhavet ||23||
vaśīkārākhya-vairāgyaṁ yat kāmāspṛhatā''tmakam |
tena drutasya cittasya prakāśaḥ śama ucyate ||24||
ito'nyathā tu cittasya na drutir vidyate kvacit |

tad-abhāvāt tu bhāvo na niruktānyo'sti kaścana ||25||
yāvatyo drutayaś citte bhāvās tāvanta eva hi |
sthāyino rasatāṁ yānti vibhāvādi-samāśrayāt ||26||
dharmotsāho dayotsāho jugupsā trividhā śamaḥ |
ṣaḍ apy ete na viṣayā bhagavad-viṣayā na hi ||27||
dharma-vīro dayā-vīro bībhatsaḥ śānta ity amī |
ato na bhakti-rasatāṁ yānti bhinnāspadatvataḥ ||28||
īrṣyāja-bhayaja-dveṣau bhagavad-viṣayāv api |
na bhakti-rasatāṁ yātaḥ sākṣād druti-virodhataḥ ||29||
śuddho raudra-rasas tatra tathā raudra-bhayānakaḥ |
nāsvādyaḥ sudhiyā prīti-virodhena manāg api ||30||
kāmaje dve ratī śokaḥ prītir bhī-vismayas tathā |
utsāho yudhi dāne ca bhagavad-viṣayā amī ||31||
vyāmiśra-bhāva-rūpatvaṁ yānty ete kṣīra-nīravat |
vibhāvādi-samāyoge tathā bhakti-rasā api ||32||
śṛṅgāraḥ karuṇo hāsyas tathā prīti-bhayānakaḥ |
adbhuto yuddha-vīraś ca dāna-vīraś ca miśritāḥ ||33||
śuddhā ca vatsala-ratiḥ preyo-ratir iti trayī |
bhāvāntarāmiśritatvād amiśrā ratir ucyate ||34||
viśuddho vatsalaḥ preyān iti bhakti-rasās trayaḥ |
rasāntarāmiśritatās te bhavanti paripuṣkalāḥ ||35||
śṛṅgāro miśritatve'pi sarvebhyo balavattaraḥ |
tīvra-tīvrataratvaṁ tu rates tatraiva vīkṣyate ||36||
kecit kevala-saṅkīrṇāḥ kecit saṅkīrṇa-miśritāḥ |
kecit kevala-miśrāś ca śuddhāś ca syuś caturvidhāḥ ||37||
tatra kevala-saṅkīrṇā raudro raudra-bhayānakaḥ |
dharma-vīro dāna-vīro bībhatsaḥ śānta ity api ||38||
miśrā evānya-viṣayāḥ proktāḥ saṅkīrṇa-miśritāḥ |
bhagavad-viṣayās te tu khyātāḥ kevala-miśritāḥ ||39||
śuddhās trayaḥ purevoktāḥ saṅkīryante na kenacit |
evaṁ nirūpitā bhaktiḥ saṅkṣeipād ucyate punaḥ ||40||
rājasī tāmasī śuddha-sāttvikī miśritā ca sā |
īrṣyāja-dveṣajādyā syād bhayaja-dveṣajā parā ||41||
harṣajā śuddha-sattvotthā kāma-śokādijetarā |
sattvajatve tu sarvāsāṁ guṇāntara-kṛtā bhidā ||42||
tatra te ratitāṁ naiva yātaḥ sukha-virodhataḥ |
rati-śabdaṁ tu bhajataḥ sukha-mayyau pare drutī ||43||
bhaktiś caturvidhā'py eṣā bhagavad-viṣayā sthirā |

dṛṣṭādṛṣṭobhayaikaika-phalā bhaktis tridhā bhavet ||44||
rājasī tāmasī bhaktir adṛṣṭa-phala-mātra-bhāk |
dṛṣṭādṛṣṭobhaya-phalā miśritāḥ bhaktir iṣyate ||45||
śuddha-sattvodbhavā'py evaṁ sādhakeṣv asmad-ādiṣu |
dṛṣṭa-mātra-phalā sā tu siddheṣu sanakadiṣu ||46||
dṛṣṭādṛṣṭa-phalā bhaktiḥ sukha-vyakter vidher api |
nidāgha-dūna-dehasya gaṅgā-snāna-kriyā yathā ||47||
rajas tamo'bhibhūtasya dṛṣṭāṁśaḥ pratibadhyate |
śītavātāturasyeva nādṛṣṭāṁśas tu hīyate ||48||
tathaiva jīvan-muktānām adṛṣṭāṁśo na vidyate |
snātvā bhuktavatāṁ bhūyo gaṅgāyāṁ krīḍatāṁ yathā ||49||
vartamāna-tanu-prāpyaṁ phalaṁ dṛṣṭam udāhṛtam |
bhāvi-dehopabhogyaṁ yat tad adṛṣṭam udīritam ||50||
rajas-tamaḥ-pracaṇḍatve sukha-vyaktir asat-samā |
tīvra-vāyu-vinikṣipta-dīpa-jvāleva bhāsate ||51||
tasmāt svayaṁ-prabhā''nandākārā'pi mati-santatiḥ |
pratibandhaka-vaśān na syāt sukha-vyakti-padāspadam ||52||
rajaḥ prabala-sattvāṁśād īrṣyāja-dveṣa-miśritā |
mano-vṛttiḥ parānande caidyasya na sukhāyate ||53||
tamaḥ-prabala-sattvāṁśād bhītija-dveṣa-miśritā |
mano-vṛttiḥ parānande kaṁsasya na sukhāyate ||54||
tayor bhāvi-śarīre tu pratibandha-kṣaye sati |
saiva citta-drutir bhakti-rasatāṁ pratipadyate ||55||
adhunāpi bhajanto ye dveṣāt pāśupatādayaḥ |
teṣām apy evam eva syād athavā vena-tulyatā ||56||
drutau satyāṁ bhaved bhaktr adrutau tu na kiñcana |
citta-druter abhāvena venas tu katamo'pi na ||57||
rajas-tamo-vihīnā tu bhagavad-viṣayā matiḥ |
sukhābhivyañjakatvena ratir ity abhidhīyate ||58||
rajas-tamaḥ-samuccheda-tāratamyena gamyate |
tulye'pi sādhanābhyāse tāratamyaṁ rater api ||59||
virahe yādṛśaṁ duḥkhaṁ tādṛśī dṛśyate ratiḥ |
mṛdu-madhyādhimātratvād viśeṣo'pi hi vakṣyate ||60||
vaikuṇṭhe dvārakāyāṁ ca śrīmad-vṛndāvane tathā |
mṛdu-tīvrā madhya-tīvrā tīvra-tīvrā ca sā kramāt ||61||
iyaṁ nisarga-saṁsargaupamyādhyātmābhiyogajā |
samprayogābhimānābhyāṁ samārope sthitā tathā ||62||
sparśe śabde tathā rūpe rase gandhe ca kevale |

samuccite ca sā tatrety ekaikā ṣaḍ-vidhā bhavet ||63||
śuddhā vyāmiśritā ceti punar eṣā dvidhā bhavet |
tatrānupādhiḥ śuddhā syāt sopādhir miśritoditā ||64||
anupādhiḥ parānanda-mahimaika-nibandhanā |
bhajanīya-guṇānantyād eka-rūpaiva socyate ||65||
kāma-sambandha-bhayataḥ sopādhis trividhā bhavet |
vibhāvādi-samāyoge śuddha-bhakti-raso bhavet ||66||
śṛṅgāra-miśritā bhaktiḥ kāmajā bhaktir iṣyate |
sambandhajā ratir yāti pūrvoktāṁ rasatāṁ dvayoḥ ||67||
eko vatsala-bhakty-ākhyaḥ preyo-bhaktis tathā'parā |
bhayajā ratir adhyāste rasaṁ prīti-bhayānakam ||68||
ekadaiva yadi vyaktam idaṁ rati-catuṣṭayam |
tadā tu pānaka-rasa-nyāyena paramo rasaḥ ||69||
eka-dvy-ādi-rasa-vyakti-bhedād rasa-bhidā bhavet |
tasmāt kvacit tad-abhyāsaṁ kuryād rati-catuṣṭaye ||70||
vraja-devīṣu ca spaṣṭaṁ dṛṣṭaṁ rati-catuṣṭayam |
tac-cittālambanatvena sva-cittaṁ tādṛśaṁ bhavet ||71||
rasāntara-vibhāvādi-saṅkīrṇā bhagavad-ratiḥ |
citra-rūpavad anyādṛg rasatāṁ pratipadyate ||72||
rasāntara-vibhāvādi-rāhitye tu svarūpa-bhāk |
daśamīm eti rasatāṁ sanakāder ivādhikām ||73||
ratir devādi-viṣayā vyabhicārī tathorjitaḥ |
bhāvaḥ prokto raso neti yad uktaṁ rasa-kovidaiḥ ||74||
devāntareṣu jīvatvāt parānanda-prakāśanāt |
tad yojyaṁ paramānanda-rūpe na paramātmani ||75||
kāntādi-viṣayā vā ye rasādyās tatra nedṛśam |
rasatvaṁ puṣyate pūrṇa-sukhāsparśitva-kāraṇāt ||76||
paripūrṇa-rasā kṣudra-rasebhyo bhagavad-ratiḥ |
khadyotebhya ivāditya-prabheva balavattarā ||77||
krodha-śoka-bhayādīnāṁ sākṣāt sukha-virodhinām |
rasatvam abhyupagataṁ tathānubhava-mātrataḥ ||78||
ihānubhava-siddhe'pi sahasra-guṇito rasaḥ |
jaḍeneva tvayā kasmād akasmād apalapyate ||79||

śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-
śrī-madhusūdana-sarasvatī-viracite śrī-bhagavad-bhakti-rasāyane
bhakti-viśeṣa-nirūpaṇaṁ nāma
dvitīyollāsaḥ
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tṛtīya ullāsaḥ

nanu ko'yaṁ raso nāma kiṁ niṣṭho vā bhaved asau |
asya pratyāyakaḥ ko vā pratītir api kīdṛśī ||1||
vibhāvair anubhāvaiś vyabhicāribhir apy uta |
sthāyī bhāvaḥ sukhatvena vyajyamāno rasaḥ smṛtaḥ ||2||
sukhasyātma-svarūpatvāt tad-ādhāro na vidyate |
tad-vyañjikāyā vṛttes tu sāmājika-manaḥ prati ||3||
kāryārtha-niṣṭhā raty-ādyā sthāyinaḥ santi laukikāḥ |
tad-boddhṛ-niṣṭhās tv aparaṁ tat-samā apy alaukikāḥ ||4||
bodhya-niṣṭhā yathā-svaṁ te sukha-duḥkhādi-hetavaḥ |
boddhṛ-niṣṭhās tu sarve'pi sukha-mātraika-hetavaḥ ||5||
ato na karuṇādīnāṁ rasatvaṁ pratihanyate |
bhāvānā;m boddhṛ-niṣṭhānāṁ duḥkhā-hetutva-niścayāt ||6||
tatra laukika-raty-ādeḥ kāraṇaṁ laukikaṁ ca yat |
kāvyopadarśitaṁ tat tu vibhāva iti kathyate ||7||
laukikasyaiva raty-āder loke yat kāryam īkṣitam |
kāvyopadarśitaṁ tat syād anubhāva-padāspadam ||8||
laukikasyaiva raty-āder ye bhāvāḥ sahakāriṇaḥ |
kāvyopadarśitās te tu kathyante vyabhicāriṇaḥ ||9||
alaukikasya raty-ādeḥ sāmājika-nivāsinaḥ |
udbodhe kāraṇaṁ jñeyaṁ trayam etat samuccitam ||10||
jñāta-sva-para-sambandhād anye sādhāraṇātmanā |
alaukikaṁ bodhayanti bhāvaṁ bhāvās trayo'py amī ||11||
bhāva-tritaya-saṁsṛṣṭa-sthāyi-bhāvāvagāhinī |
samūhālambanātmaikā jāyate sāttvikī matiḥ ||12||
sānanta-rakṣaṇe'vaśyaṁ vyanakti sukham uttamam |
tad rasaḥ kecid ācāryās tām eva tu rasaṁ viduḥ ||13||
teṣāṁ pratyeka-vijñānaṁ kāraṇatvena tair matam |
sthāyī bhāvo rasa iti prayogas tūpacārataḥ ||14||
evam avyavadhānena kramo yasmān na lakṣyate |
asaṁlakṣya-krama-vyaṅgya-dhvaniṁ tasmād imaṁ viduḥ ||15||
vyavadhānāt kramo lakṣyo vas tv alaṅkārayor dhvanau |
lakṣya-vyaṅgya-kramaṁ tasmād dhvanim etaṁ pracakṣate ||16||
rasa-bhāva-tad-ābhāsa-bhāva-śānty-ādir akramaḥ |

ananta-rakṣaṇe yasmād vyajyate'vaśyam eva saḥ ||17||
śruti-duṣṭādayo doṣā ye rasa-pratibandhakāḥ |
tad-abhāvo'pi sāmagryāṁ niviṣṭo'niṣṭa-hānikṛt ||18||
yā rītayo ye ca guṇās taj-jñānam api kāraṇam |
alaṅkārāś ca vijñātā bhavanti paripoṣakāḥ ||19||
guṇālaṅkāra-rītānāṁ bhāvānāṁ ca nivedakaḥ |
tasya pratyāyakaḥ śabdo vṛttyā vyañjana-rūpayā ||20||
vṛttiḥ kāryāparokṣāsya śabdasya sukha-garbhiṇī |
daśamas tvam asīty ādi-vākyottham ativṛttivat ||21||
nityaṁ sukham abhivyaktaṁ raso vai sa iti śruteḥ |
pratītiḥ sva-prakāśasya nirvikalpa-sukhātmikā ||22||
kārya-jñāpyādi-vaidharmyaṁ yat tu kaiścin nirūpitam |
tad apy etena mārgeṇa yojyaṁ śāstrāvirodhataḥ ||23||
paramānanda ātmaiva rasa ity āhur āgamāḥ |
śabdatas tad-abhivyakti-prakāro'yaṁ pradarśitaḥ ||24||
arthavādādhikaraṇe vana-śailādi-varṇanam |
śrotṝṇāṁ sukha-mātrārtham iti bhaṭṭair udāhṛtam ||25||
kāryānvitatva-vāde'pi na virodho'sti kaścana |
yasmāt kṛtīpsitatvena kāryaṁ sukham apīṣyate ||26||
alaukika-niyoge tu na kiṁcin mānam īkṣyate |
loke vācāṁ ca sarveṣāṁ tat-paratvaṁ na yujyate ||27||
prayojanavad ajñāta-jñāpakatvaṁ ca mānatā |
śabdasya kārya-paratā tv ācāryair eva khaṇḍitā ||28||
devatādhikṛti-nyāyāt padair anya-parair api |
prayojana-vad ajñātābādhitārtha-matir bhavet ||29||
tasmād anya-paratve vā svātantrye vā padāni naḥ |
vyañjayanti parānandaṁ sahakāryānurūpyataḥ ||30||

iti śrī-paramahaṁsa-parivrājakācārya-varya-viśva-viśruta-sarva-tantra-svatantratāka-
śrī-madhusūdana-sarasvatī-viracite śrī-bhagavad-bhakti-rasāyane
bhakti-viśeṣa-nirūpaṇaṁ nāma
tṛtīyollāsaḥ
||3||